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RELIGIOUS EDUCATION ON PUBLIC SCHOOL TIME

BY

FLOYD S. GOVE

Professor of Education in the College of Education
Boston University

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1926

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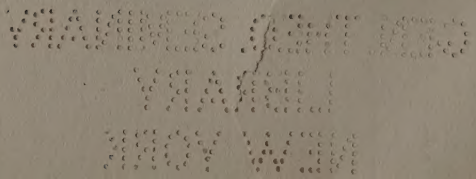

PREFACE

THE problem of religious education is an old one. It is also a changing one: and if the evolution of religious concepts does not keep pace with the ever-changing social, economic, and intellectual development, religion becomes a disintegrating rather than an integrating force, a drag on society rather than an aid to greater achievement in social living. In presenting the results of this study, therefore, I am not seeking to make a brief for any existing system of religion or for the perpetuation of creed, dogma, or institution. On the other hand, I should welcome the possibility of a new venture unshackled by the chains of institutionalized tradition, were such a venture practicable.

Since, however, we must build on the basis of the old with due respect to the importance of the present and the past as conditioning factors, I assume that progress will come through the modification of existing agencies, that there is a stabilizing influence in the old which is essential to permanency. Moreover, much as I might like to see certain types of indoctrination banished in the interests of democracy and immediate social welfare, and much as I might like to institute teaching in harmony with my own religious thinking, I recognize the principle of freedom in religious thought and my own incompetence to judge as to the finality of religious values. And although I am perhaps open to the criticism of being a "theological jay-walker," cutting across many of the traditional paths of thought, I can see nothing but chaos as the result of a universal disregard of paths marked out by the experience and suffering of the race, and, certainly, confusion and a blocking of progress through any program which is revolutionary rather than evolutionary.

In general, writers on the subject are interested in the perpetuation and extension of existing dogmas and institutions. Frequently, mere statement of denominational affiliation is sufficient to reveal the trend of reasoning used. I have attacked the problem, not as a member of any particular denomination, but as a

citizen of a democracy for the preservation of which the general educational program is an important and essential factor.

In order that there may be no misunderstanding of the viewpoint underlying this study, the following is given as a brief statement of the general theological position taken.[1]

1. It seems reasonable to assume that there is a vast creative energy permeating the universe, an energy endowed with supreme intelligence and consequently capable of purposive activity in the universe.

2. Religion is the product of human evolution. "God" once resided in the river that overflowed its banks and brought destruction, in the lightning that killed, and in the natural phenomena that attended success in the hunt or escape from an enemy, to be placated or worshipped. With the advance of knowledge of cause-and-effect relationships "God" is becoming more and more remote and religious concepts more and more abstract.

3. Man is moral as his responses are integrated and lead to the greatest harmony of individual and social good. That is, the moral man becomes what, with his heredity and social environment, he is capable of becoming. This includes care of body, mind, and social and civic relationships.

4. Religion is the "Divine Sanction" for morality, but not in the sense in which Kant used the phrase. There are certain laws in social relationships which we call spiritual. For example, there are laws of friendship, laws controlling community coöperation, and laws which are working out in the realm of international relations. These laws are as definite and immutable as laws in the physical universe. "As ye sow so shall ye reap" is a law that is as valid in social conduct as in the production of grain. Human experience has shown the results of this and that kind of conduct, and great principles known as "religious truths" have been formulated to guide men in the more adventitious ways of social living. Certain individuals have seen further into such cause-and-effect relationships and have become recognized religious leaders.

[1] See pp. 35–36.

5. Any religion that has arisen in response to human needs merits attention. The study of religion should be as broad as mankind.

6. No belief in creed or dogma is essential to a religious life. To even so much discussed a question as "does anything come after death?" one may answer "yes," or express doubt, and still have an adequate religious consciousness. The only life we are living here is a social life.

Obviously, so brief a statement of position must be incomplete and hence inadequate. It serves simply to give a basis for a better understanding of the viewpoint taken. The majority of church schools will teach, at least for many years, the conception of individual immortality with their own peculiar conceptions of rewards and punishments in another world. I am willing that they should, because of my faith in education as the only agency in the world capable of bringing enlightenment and a consequent evolution of ideals in terms of adequate social living; because I see through increased emphasis on religious education an ultimate unification of the scientific and religious interests of the community, a tendency to stress the elements common to all, and a consequent lessening of sectarian differences and strife.

INTRODUCTION

It is the purpose of this study, in view of the past and present status of religious education in the United States in relation to national welfare and to the public schools, to discuss the need and place of religious education on public school time; to study the problems of organization and administration in detail; and to state conclusions growing out of study as to the value and probable advisability and means of further development.

The method and scope of the study are determined by its purpose. (*a*) The method of approach is both pragmatic and philosophic. Selection of denominations and schools, of legal enactments, of aims, and of types of organization is made with reference to their contribution to the development of this phase of religious education. (*b*) The study is divided into three parts. Part I outlines the historical background, discusses the need for "release" of public school time, and outlines the growth of the present movement. Part II evaluates proposals from an administrative viewpoint. It is only incidentally concerned with subject-matter. Part III gives conclusions growing out of the study.

The chief sources of information for this study are: reports of denominational committees, of religious education directors, and of public school superintendents, reports and programs of schools in operation, state laws, religious-education literature, educational journals, standard texts and studies in school administration, questionnaires, letters, conferences, visits to schools in operation, and the writer's own background of experience derived through (1) an overdose of so-called "Bible study"; (2) Y. M. C. A. Boys' Club organization; (3) three years of close association with sailors and soldiers of various nationalities and religious beliefs in extreme variations of environment; (4) study of the general problem of week-day religious education [1] and of closely related subjects,[2] and (5) study in the Harvard Graduate School of Education.

[1] Boston University School of Religious Education; courses under Dr. Walter Scott Athearn.

[2] Under Doctors Strickland, Hobhouse, Westermarck, Lyman, Bosworth, Beach, King, Beebe, Vaughn, Cell, Hutchins, and Hocking.

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PART I

THE GENERAL PROBLEM

CHAPTER I

PRESENT MEANS OF RELIGIOUS EDUCATION

A. Scope of Influence

There were many, even before the days of Horace Mann, who saw that secularization of American education was unavoidable if the democratic ideal of government was to prevail. It is possible, however, that, in our zeal to be rid of ecclesiastical control, we have allowed the pendulum to swing to the opposite extreme and have eliminated from our public schools many influences which are essential to the well-being of society.

If it be granted that religious education is essential to the individual in order to inoculate him against the unscientific and fanatical interpretations of experience, and is essential to society because the group prospers in proportion as the individual is rational in his thinking and conduct, two questions arise: 1. Are the customary agencies adequate to meet the need? 2. If not adequate at the present time, can they be improved sufficiently to make additional agencies unnecessary?

The first question is obviously to be answered in the negative. The customary agencies for religious education have proved inadequate. The majority of children to-day are without contact with any of them. Consequently, they are acquiring no basis for a rational understanding of the universe and their place in it. The majority of children are indifferent to spiritual values [1] and refuse to consider cause-and-effect relationships even in the more fun-

[1] Rabbi Hirsch says: "The greatest failure of the nineteenth century has been the failure of religious education. The eighteenth century closed with the belief in the efficiency of education, and the best minds of the day seemed to have dreams of universal education, and called it the universal panacea for all the social ills. We have already realized those dreams, and have discovered that the education of the head alone has not kept the promises which the philosophers of the eighteenth century believed it would keep. Education has not decreased the criminal classes but has made them more dangerous. Our public schools may give an idiot a mind, but they do not give him character. They give him the power to do harm without the moral force and will to restrain him from using that power. In educating the head and not the heart and soul, the public schools are failing at a crucial point."

damental activities and associations in which they find themselves or to which they aspire.

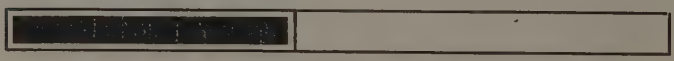
According to the findings of the Interchurch World Survey, in 1920, 63.3 per cent of the children of the country were receiving no systematic religious instruction, and 80 per cent of the young men were disinterested in the things the church stands for.

The doctrine of "majority rule" does not apply in religious matters, and religious instruction therefore cannot be given in the public schools of a democracy. It has been widely eliminated from the American home and apparently cannot be reinstated as long as over half the population recognizes no church affiliation whatever.[1] Diagram I, showing the relative percentage of persons in the United States affiliated with churches, was prepared from statistics gathered in 1920.

DIAGRAM I

SHOWING RELATIVE PERCENTAGE OF PERSONS IN UNITED STATES AFFILIATED WITH CHURCHES

55 per cent unchurched



45 per cent churched

(*Literary Digest*, June, 1921)

Our attention therefore turns to the church as the chief agency of religious education. Although there were listed, by the Interchurch World Survey, over two hundred different religious sects, each of which presents a slightly different situation with reference to religious instruction, we cannot and need not make a study of conditions found in each of them. The two groupings, (1) Protestants, and (2) non-Protestants, are sufficiently inclusive for our purposes.

The Protestant group involves the greatest number of children

[1] While it is not assumed that church affiliation is essential to a religious life, it is assumed that the statistics are a reliable index of conditions in general, in that the actively religious usually seek church affiliation.

and provides the least amount of time for religious instruction. Diagram II shows that children who attend both the Hebrew week-day and Sunday schools receive as much as three hundred and thirty-five hours of religious instruction a year. The parochial schools of the Roman Catholic Church provide for two hundred hours, while the Protestant churches are credited with providing twenty-five hours of religious instruction through the Sunday school.

DIAGRAM II

SHOWING COMPARATIVE PROVISIONS OF TIME FOR INSTRUCTION BY JEWS, ROMAN CATHOLICS AND PROTESTANTS [1]

335 hours provided by Jewish agencies

200 hours provided by Roman Catholics

25 hours provided by Protestant Sunday church schools

This does not tell the whole story, however, for only one out of twenty Jews, one out of four Roman Catholics, and one out of three Protestants, under twenty-five years of age, are receiving any systematic religious instruction.[2]

The public schools enroll practically 100 per cent of the children. As already stated, 63.3 per cent of the children are said to be receiving no systematic instruction in religion. A study of statistics of children claimed by the religious organizations of Protestant, Roman Catholic, and Jew, shows that in New York City these three groups enroll only 260,000 pupils, as contrasted with 860,000 enrolled by the public schools. This means that 32 per

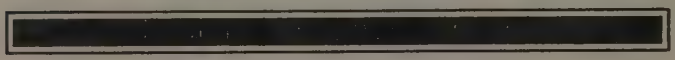
[1] From figures given by Squires, *The Week-Day Church School*, p. 46.

[2] *Religious Education*, xvii, 399. Statement compiled from the U. S. Religious Census, the *Official Catholic Directory*, 1919, the *American Jewish Year Book*, 1919, the *Year Book of the Federal Council of Churches*, and computations based on the population estimates for 1917 of the U. S. Census Bureau.

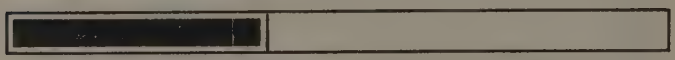
cent are enrolled. (See Diagram III.) It is probably fair to assume that not over 60 per cent of these children attended regularly.

DIAGRAM III

SHOWING THE CONTRAST BETWEEN PUBLIC AND CHURCH SCHOOL ENROLLMENT IN NEW YORK CITY (1921) [1]



860,000 pupils enrolled in public schools

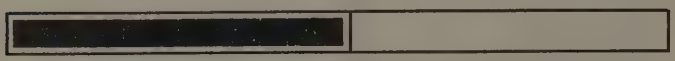


260,000 pupils enrolled by Roman Catholics, Jews, and Protestants

DIAGRAM IV

SHOWING THE CONTRAST BETWEEN PUBLIC AND CHURCH SCHOOL ENROLLMENT IN MEMPHIS, TENNESSEE [1]

Approximately 22,000 pupils enrolled in public schools



9,000 enrolled by Roman Catholics, Jews, and Protestants

In 1921, it was estimated that there were in seventeen states of the South, 21,037,200 children under fifteen years of age. At the same time, there were enrolled in the Sunday schools, 4,335,226 — about 20 per cent.[2]

There is, then, a need for extending religious education to include a greater proportion of the population. A program that is adequate will necessarily be coextensive with the program of the public schools.

But not only do present agencies reach a comparatively small proportion of the children — they are open to criticism as to the instruction provided those with whom they do establish contacts.

[1] From figures given in a pamphlet issued by the Department of Religious Education of the Episcopal Church, *Week-Day Religious Education*, 1922. A book.

[2] From figures in *Religious Education*, Feb. 19, 1921. A magazine.

B. Protestant Agencies

Of the Protestant agencies we shall discuss: 1. The Sunday school; 2. The church vacation school; and 3. The week-day school, meeting after public school hours or on Saturday.

1. *The Sunday School.* The foremost criticism of the Sunday school is the inadequacy of the time available for instruction. One hour is the maximum, and probably thirty minutes the actual, amount of instruction a week. As someone has suggested, Protestants like to think that their religion has a deep and appealing power, but so meagre an allowance of time places it at a tremendous handicap as compared with the more liberal provisions of Roman Catholics and Jews. (See Diagram II.) Moreover, most of the children enrolled do not attend over half the time.

A second criticism, of perhaps equal importance, is that the distribution of time is unpedagogical and utterly absurd in view of the results expected. Given twenty-five hours, or even ten hours, pedagogically distributed over a week or a month, and more might be accomplished than is possible under the present arrangement of half-hour lessons a week apart, in which the instruction usually involves unrelated bits of information in an attempt to cater to those who do not attend regularly. A seven-day interval between recitations is too long, even under the most favorable conditions.

The teaching force is inadequate in respect to both numbers and training. A person's willingness to take a class, rather than proficiency in teaching, is usually the determining factor.

Supervision is rare, outside a comparatively few churches which employ "directors" of religious education.

Financial support is meagre. The amounts expended on the Sunday church schools by all Protestant denominations is insignificant when compared with that spent for automobiles, tobacco, travel, and the movies. Denominational publishing-houses have compiled statistics showing that lead pencils, cigar boxes, chewing-gum, ice-cream, and what not, rank far above religious education in the amount of money expended. The Interchurch World Survey showed that a typical city spends per capita,

annually, for training its future citizens in household arts $31.43, manual arts $29.22, foreign languages $12.49, while the church spends only $1.04 for the art of living, and a part of this goes toward the janitor's salary.[1]

Much the same condition holds in the church itself. Religious education is not given a proportionate share in the budget. The average church pays more for janitor service, more for a choir, more for light and heat, than it does for the religious instruction of its own children.

Many modern church plants provide for adequate housing of a church school, standards similar to those worked out for public schools being adhered to. It may truthfully be said that there is a strong movement away from the "pulpit-centric" institution to the "child-centric." But the vast majority of congregations have made no such provisions, and classes are meeting in all types of buildings and using whatever equipment is handy. Frequently a half-dozen or more classes meet in the auditorium proper and attempt to carry on at the same time; while all the classes of the primary department are likely to be grouped in a one-room chapel, or some room primarily fitted for the giving of church suppers. Some of the best stained-glass windows are found in churches which thus neglect the child life of the community.

The curriculum is still open to criticism. In many cases courses have been prepared by denominational boards, and these are maintained in order to prevent loss to denominational publishing-houses rather than because of their inherent value in meeting present situations. There are, however, many courses of study and lesson-plans built on the basis of the best educational practice. And a number of departments of religious education have been established in connection with universities, and are making valuable contributions.

Quite naturally, the church school is judged on the basis of comparison with the standards obtained in the public schools. If the comparison is unfavorable in respect to discipline, teaching, or any other factor, religious education suffers. A strong teacher may take a class to an attic room and prepare his own course of

[1] Squires, *The Week-Day Church School*, p. 51.

study with excellent results. But, unfortunately, such personality and enterprise is rare. "Mark Hopkins at one end of a log and a student at the other" is a beautiful definition of what a college should be primarily. But, given the strong teacher, favorable teaching conditions enhance his usefulness. With the average teacher they are essential to successful teaching. In the church school they are imperative.

Church schools are inadequately distributed. In this respect they compare most unfavorably with the public schools. In a study of conditions there are three distinct phases which stand out.

(1) In the small towns and open country there are wide areas with no religious educational agencies whatever.[1] There are other areas where an attempt is made to support more schools than are necessary. Hundreds of communities have three or four struggling schools, when coöperative effort would maintain one school in an efficient and economical manner.[2]

(2) In cities of from 2,500 to 25,000 population there are usually from a dozen to forty different Protestant denominations. And since, when these were established, the parish was considered to include the whole community, the church buildings show a tendency to group in the centre of the city, leaving the outlying districts to send children into the centre or have them deprived of religious training.

(3) In cities of 25,000 population and over, quite the reverse is apt to be true. The churches have found it necessary to follow their constituencies to the outlying districts. The centre of the city, once over-churched, becomes under-churched.

The special need to-day, therefore, is for denominational co-operation rather than denominational rivalry — for a coöperative educational program based on scientifically determined data.

[1] "Careful computation seems to indicate that there are some ten thousand small towns and country communities, west of the Mississippi River, which have no religious educational facilities whatever. There are a good many east of the Mississippi, too."

[2] "In the same region it is also probable that there are ten thousand communities which are trying to support more Sunday Schools than are necessary." Squires, *The Week-Day Church School*, p. 54.

2. *The Daily Vacation Bible School.* This is one of a number of agencies for supplementary religious education. Fifteen years ago there were schools in four cities.[1] In 1920, the International Daily Vacation Bible School Association stated that over 1,500 schools had reported during the year. In February, 1923, the Director of the same association reported that records of 2,652 individual schools had been received in his office.

Since these schools have been initiated by the more progressive of religious leaders and are usually found where a group of church people have been organized to promote them, they are not open to all the criticisms which fall to the Sunday school.

The schools usually run for five weeks, five hours a day, giving instruction time equal to that given by the Sunday school in a year and a half. Instruction can be continuous and closely correlated. Teachers are usually employed specifically for the vacation school, and are usually students from schools of religious education or public school teachers.

In Montgomery County, Ohio, twenty-five such schools were conducted successfully during the summer of 1922. Over 4,500 children were enrolled, each child receiving about fifty hours of training, or a total of 200,000 hours. The total cost was approximately $7,500, or 3½ cents per pupil hour. Sixty churches coöperated in this work.[2]

There are disadvantages, the chief one being that, to date at least, the schools have been unable to attract the great majority of the child population in communities where they are strongest. Although the various denominational boards are preparing courses and putting out a great deal of propaganda of very high quality, there is a tendency to emphasize methods and means of attracting and holding children.

From literature which comes to hand, it appears that in an effort to attract numbers and gain the enthusiasm and support of adults, too great emphasis is placed on what might be called "extra-curriculum" activities.

[1] Squires, *The Week-Day Church School*, p. 71.

[2] From the report of I. S. Richmond, Executive Secretary, Sunday School Council of Religious Education, Montgomery County (Dayton), Ohio, in *Religious Education Appendix*, 1923.

The poster reproduced below is perhaps typical of this tendency to attract children. Of course, such a school is to be encouraged. The "good songs" are religious songs and the "good stories" have religious content. Even the making of a kite has religious value. The point to be noted is that the school enrolls but a small percentage of the child population, and must compete with other vacation interests to hold even a small percentage.

DAILY VACATION BIBLE SCHOOL

AT THE

.....

.....

Every Morning. From Monday to Friday. From 9 to 11.15
Beginning Monday July 7 Ending Friday, August 8

FREE

For all boys and girls who like to sing good songs, to hear good stories, and to make things, such as Picture-books, Checker-boards, Kites, Dolls, Baskets, and Hammocks.

.....

.....

.....

The daily vacation Bible school should receive the support of all agencies for religious education. It is a positive asset in the community life, especially when correlated with other agencies. It helps meet the demand for more time for religious education. It makes possible a constructive and consecutive program. It reaches some children not reached by other agencies. And it uses a part of the long summer vacation, furnishing constructive interests to children who frequently need to be kept out of mischief through some program which directs their energies.

3. *Church Week-Day Schools Meeting Outside Public School Hours.* Such schools meet before or after the public school session, or on Saturday. They furnish additional time for religious education and make possible greater continuity in instruction. They are, however, subject to great limitations in that they compete

with all the extra-curriculum activities of the public school and encroach on time needed for recreation.

Reports received from various cities where such schools are in operation show that week-day schools meeting outside public school hours universally do not enroll any considerable part of the child population; that the percentage of attendance is very low, and that churches give scant support, while the community as a whole is indifferent. Practically every questionnaire returned from such schools contains a remark similar to one or more of the following: "Cannot hope to do much without the use of public school time"; "Great trouble getting attendance" (Denver); "Attendance poor, due to early hour and distance to come" (Worcester, Massachusetts); "Need use of public school time" (Hyde Park, Massachusetts); "Waiting for use of public school time" (Lafayette Avenue Presbyterian Church, Buffalo). The Tuxedo Baptist Church of Indiana reports attendance as 20 per cent, and declares there is "need for public school time." A Methodist church in Portland, Maine, reports: "School went out of existence a year ago, trying to start Week-Day School of Religious Education with the use of public school time."

4. *Other Protestant Agencies.* Other agencies, including the Y.M.C.A. and Y.W.C.A., are making a valuable contribution, but they affect a comparatively small group, taking the nation as a whole. As a rule they do not coöperate with other agencies, and therefore lack unity of plan, offering programs which are fragmentary and inefficient. The usefulness of these agencies can be increased through correlation with other agencies.

The goal of the Protestant churches should be to bring all the children and youth of their constituencies into church membership. But from the best information available,[1] it appears that of the 40 per cent enrolled in the educational agencies, only about 40 per cent actually unite with their respective churches. This means that the religious educational agencies of the Protestant church are only about 16 per cent efficient.

[1] See Episcopal Reports; also Squires, *Survey of Anderson, Indiana.*

C. Non-Protestant Agencies

We shall limit our discussion to the two most prominent of these agencies: 1. the parochial school of the Catholics; and 2. the Jewish schools which meet outside public school hours.

1. *The Catholic Parochial School.* According to statistics of the National Catholic Welfare Council, there are over 1,500,000 pupils in the parochial schools in this country[1] — a sufficient number to justify careful consideration of problems involved.

These schools have full-time paid teachers. They are assured a high percentage in attendance through the operation of the compulsory education law, and they provide for continuity of instruction. From the viewpoint of the Catholic Church they are very efficient in achieving the religious aims in education.

But from the standpoint of social welfare, they are open to criticism. Whether or not such schools are un-American in aim and present practice is often debated. It cannot be denied that it would be easily possible for the church to condition the child's environment and limit knowledge to its own selfish ends. And whatever the aim, it is true that the segregation of children in parochial schools tends to limit the basis of common knowledge and common experience, both of which are essential to a common understanding of civic relationships.

As more and more money is being spent on public school buildings and equipment, the parochial schools find themselves more and more at a disadvantage, in that their supporters are subject to a double taxation. They are finding it difficult, if not impossible, to approximate conditions found in the public schools.

Granted that it is the duty of the church to supply its own children with the elements of religion, is there not a better way to accomplish the result than through segregation? Is there not some way by which the common knowledge essential to intelligent citizenship can be given through the public schools, providing opportunity for the church to take the child for religious instruction? The question is merely raised here. It is discussed in the next chapter.

[1] National Catholic Welfare Council, 1312 Massachusetts Ave., N. W., Washington, D. C.

2. *Jewish Schools Meeting Outside Public School Hours.* The Jews recognize the value of the public school. They, no doubt, also recognize the disadvantage of double taxation. They therefore send their children to the public schools [1] and tax themselves only for Hebrew instruction outside public school hours. They employ trained teachers, provide continuity of instruction, and, as we have noted before, make it possible for a child to have as many as 335 hours of religious instruction in a year.

But, aside from the fact that they enroll only about 6 per cent of the Jewish population, they have a great disadvantage in that they take time needed for recreation or for other outside activities. Any plan of correlation which would result in a lessening of the hours thus taken would have, at least as a by-product, better physical adaptation.

Summary

The customary agencies have proved themselves inadequate in many respects. Better-trained teachers, more adequate teaching methods, improved courses of study, more time, better correlation of agencies, and so forth, are not only necessities but possibilities. The churches have not abandoned the field of education.[2] But there is no indication that the customary agencies can be improved sufficiently to provide alone for adequate religious education.[3]

[1] There are still a few Jewish parochial schools in existence.

[2] "According to the Biennial Survey of Education of the United States Bureau of Education, 1916–1918, the educational system controlled by the various religious denominations was estimated as follows: 195,276 Sunday Schools with 19,951,675 pupils; about 7,500 parochial schools, with 1,626,123 pupils (90 per cent Catholic); 1,586 high schools or academies, with 103,829 students (55 per cent Catholic); 41 junior colleges, 395 four-year colleges and universities, with a total attendance in 1916–1917 of approximately 120,000 students, and 164 schools of theology." *School Life*, vol. ix, No. 3, November, 1923.

[3] "The democratic state has not yet established the machinery which will conserve and perpetuate the moral and spiritual achievements of the race and guarantee that the citizenship of the future will be dominated by the highest moral and spiritual ideals . . . a new piece of machinery must be created and made a vital, integral part of the life of every community. This new piece of machinery must spiritualize our citizenship just as the public school makes it wise." Dr. Athearn, *Religious Education and American Democracy*, p. 29.

CHAPTER II

POSSIBLE IMPROVEMENT THROUGH THE USE OF PUBLIC SCHOOL TIME

A thousand creeds and battle cries,
A thousand varying social schemes,
A thousand new moralities,
And twenty thousand thousand dreams.
— Alfred Noyes

A. Question Introduced

Is the proposal to use public school time for religious instruction but another social scheme, one of twenty thousand thousand dreams? It is not the purpose of this chapter to answer this question, but rather to set forth some of the advantages which proponents of the plan deem possible, leaving for later chapters the task of proving the probabilities and actualities of achievement.

B. Claims of Proponents of Plans

It is proposed through the "release" of public school time for religious instruction: —

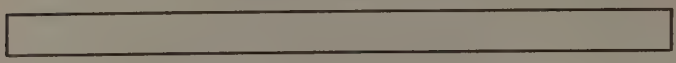
1. To make religious instruction an integral part of education. Granted that religious education is essential to a completely "purposeful" life, or that it is even desirable, there can be no doubt as to the need of arriving at some scheme or method by which religious instruction can be made an integral part of education.

2. To provide possibility of religious instruction for all children enrolled in the public schools. It is claimed that a system of religious schools coextensive with the public schools will make possible the enrollment of all pupils attending the public schools.

3. To provide more time for religious education. Under the present arrangement, the Protestant Sunday church school offers twenty-six hours of religious education, as contrasted with one thousand hours of secular education offered by the public schools. Diagram V shows this contrast. Six times as many hours are

DIAGRAM V

SHOWING THE CONTRAST IN THE NUMBER OF HOURS DEMANDED BY PUBLIC AND CHURCH SCHOOLS



1,000 hours in public schools

25 hours in Sunday church schools

devoted to arithmetic as to religious instruction and training in the art of living. Moreover, the Protestant Church does not provide this number of hours for the vast majority of its children. Only half of the Protestant children are enrolled for religious instruction, and only half of this half is regular in attendance. While the Jewish week-day schools provide for an hour a day, they enroll a comparatively small percentage of Jewish children. The Catholics are able to provide four hours a week in the regular schedule of the parochial school. Obviously, if public school time were "released," more time would be available for religious instruction and training.

4. To make possible such frequency of instruction as will ensure continuity. It is proposed to base the frequency of instruction on the same type of psychological study now used in the public schools, taking into consideration all the educational agencies of the community and attempting to correlate them.

5. To make possible the maintenance of higher academic standards. Measured by the standards applied to other lines of education, neither the church nor the children take religion seriously from the educational point of view. And under present conditions in the Sunday schools higher standards can be attained but slowly if at all. Children seldom study, learn, and recite their lessons on Sunday as they do in the public schools. Few teachers could secure "certificates" to teach, if tested by the standard applied to public school teachers. The classes meet in rooms poorly equipped and often under most unfavorable conditions. It is claimed that the very fact that classes meet on week-days

and during school hours will make it possible to set up reasonable educational standards; that it is easier to initiate a program involving high standards than to raise the standards of one already bound down by conformity to traditional practices. In a community of any size, teachers are paid, and can therefore be required to take professional training and to make necessary preparation of materials for instruction. Pupils meeting during the public school hours can be required to read, study, and recite. It is further contended that, since the "release" of public school time should be conditioned on the maintenance of standards equivalent to those of the public school, such standards will of necessity be approximated.

6. To give a new importance to religious education in the minds of the pupils, parents, and in the community as a whole. If "release" of public school time makes possible the maintenance of standards of discipline and instruction which compare favorably with those obtained in the public school, religious instruction will be viewed as on a par with other subjects in the child's curriculum and will have added dignity and importance in the minds of all concerned.

7. To secure better distribution of religious educational agencies by uniting the churches in a great common task. Religious agencies cannot efficiently and economically carry out a program of religious education involving the use of public school time without united effort. Religious schools must be as widely distributed as are the public schools, in order to provide conveniently for the attendance of all children. It is claimed that this need for coöperative activity challenges the churches to united effort.

8. To remove all semblance of sectarian religious instruction from the public schools. While sectarian religious instruction is prohibited by law in the public schools, the question, what constitutes religious instruction, still remains and is the cause of friction and frequent legal disputes. Bible reading in the public schools is not a settled issue by any means. Compulsory in six states, forbidden in at least five, and in the majority of states left to the local school board or to the individual teachers, it will

continue to provoke debate. It, at least hypothetically, does violence to the religious concepts of the atheist, in that, if there be such a person, he could rightly object to having his children's minds subjected to such stimulation. It is claimed that the week-day school of religion will enroll the majority of the pupils of the public schools and thus provide for devotional exercises.

9. To enable Catholics to take children for religious instruction without shouldering the burden of double taxation for secular education. Catholics are seeking to limit, if not to decrease, the burden of taxation which rests on them. They are not willing to give up the parochial school. This means that frequently the Catholics feel that they must oppose increased expenditures of public funds for public education. It is claimed that Catholics will coöperate in a plan which enables them to send their children to the public school for secular instruction, and to have them excused for certain hours for religious instruction in the church school.

10. To enable the Jews to conduct their schools under more favorable conditions. The Jews meet after school hours and use time needed for recreation and other activities. It is claimed that Jews will coöperate in a plan which "releases" time and lessens the amount if it does not do away with after-school classes.[1]

C. Summary

It is deemed possible by proponents of plans involving the use of public school time to accomplish the results shown in the following table:

[1] Rabbi Louis Wolsey read a paper before the Religious Education Association of Chicago in which he said: "I trust that I have not given you the impression that I or those whom I represent object to week-day religious instruction. On the contrary, the idea was Jewish long before the days of Gary, Batavia, Van Wert, and Tonawanda. In fact, it was a Jewish teacher who suggested the plan to Dr. Wirt; because the synagogue has for several decades employed the system always after school hours. Nor does the Jew care to take a negative position in the matter of religious education, for the conference of American Rabbies voted in favor of the plan in vogue in Gary, Indiana, when they met at Wildwood, N. J., in the summer of 1917." *Religious Education*, vol. xvii, June, 1922.

TABLE I

TEN CLAIMS OF PROPONENTS OF PLANS INVOLVING THE USE OF PUBLIC SCHOOL TIME

1. To make religious instruction an integral part of education.
2. To provide possibility of religious instruction for all children.
3. To provide more time for religious instruction.
4. To insure frequency and continuity of instruction.
5. To maintain higher academic standards.
6. To give a new importance to religious education in the minds of pupils, parents, and the community as a whole.
7. To secure better distribution of agencies.
8. To remove all semblance of religious instruction from the public schools.
9. To enable Catholics to take children for religious instruction without shouldering the burden of double taxation for secular education.
10. To enable the Jews to conduct their schools under more favorable conditions.

To what extent experiments thus far undertaken have shown the possibility of achieving any or all of these results is left for later consideration.

CHAPTER III

THE PRESENT STATUS OF WEEK-DAY RELIGIOUS EDUCATION

In this chapter, attention is directed to three types of data which bear directly on the present status of the week-day religious education movement.

1. Statistical data as to the growth and extent of the movement.

2. Recent legislative actions and decisions of state and local boards of education.

3. The aims of religious educators.

1. *Statistical Data.* The recency and rapidity of growth of the movement to establish week-day religious schools is graphically shown in Diagram VI. Inaugurated in Gary, Indiana, in 1909, its beginnings were gradual. The Biennial Survey of Education of the United States Bureau of Education for 1916–1917 says, in speaking of movements to correlate religious and secular educational agencies:

> A further attempt to correlate church and State education is the promotion of week-day religious instruction. The most interesting efforts of this sort to make church instruction somewhat more systematic than is possible in the Sabbath schools, adjusting the hours and program to the schedule of the public schools, are found in Malden, Mass., and Gary, Indiana.[1]

At the close of 1918, fifty schools had been reported; by the close of 1921, nearly three hundred; and by May, 1923, according to a letter received from the late Dr. Cope, then General Secretary of the Religious Education Association, nearly one thousand.[2] It seems fair to assume that the curve has continued to rise and that the present number of schools is in excess of two thousand. No figures are available.

[1] *School Life*, vol. ix, No. 3, November, 1923.
[2] Letter dated April 17, 1923.

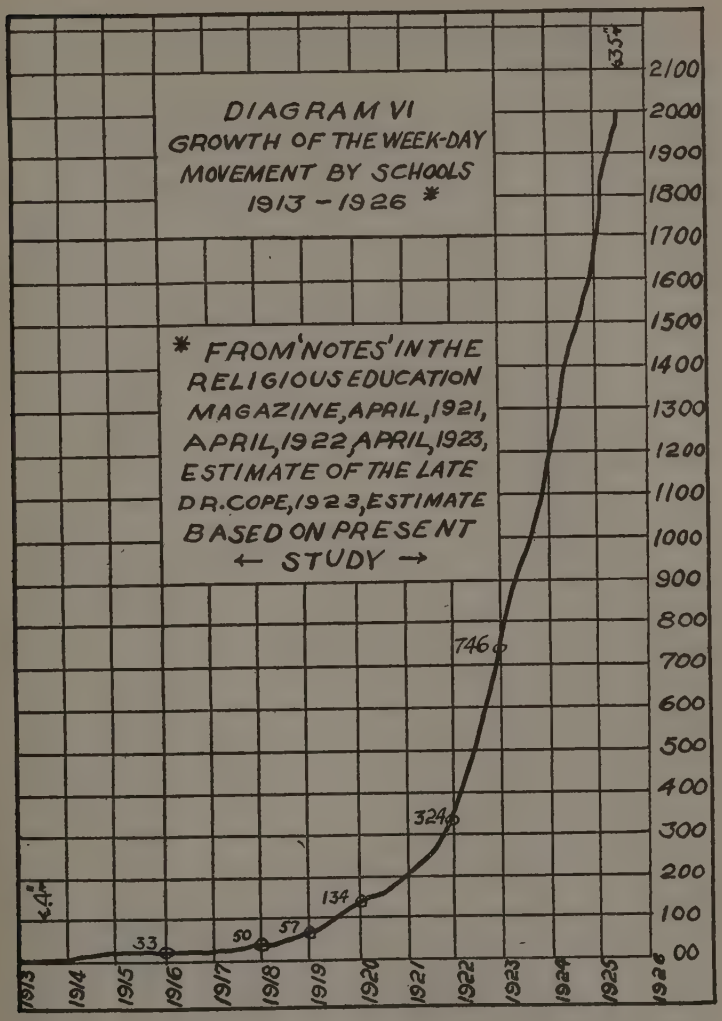


DIAGRAM VI
GROWTH OF THE WEEK-DAY MOVEMENT BY SCHOOLS
1913 - 1926 *
* FROM 'NOTES' IN THE RELIGIOUS EDUCATION MAGAZINE, APRIL, 1921, APRIL, 1922, APRIL, 1923, ESTIMATE OF THE LATE DR. COPE, 1923, ESTIMATE BASED ON PRESENT ← STUDY →
2100
2000
1900
1800
1700
1600
1500
1400
1300
1200
1100
1000
900
800
700
600
500
400
300
200
100
00
1913
1914
1915
1916
1917
1918
1919
1920
1921
1922
1923
1924
1925
1926
33
50
57
134
324
746

Since there is no central agency responsible for information as to the location of schools, great difficulty was experienced in selecting a list of communities which would be representative of the country as a whole. Selection was made on the basis of reports of denominational secretaries or religious education directors, and of information found in the letter and card files of the Religious Education Association in Chicago. Over two hundred questionnaires were sent out. Naturally some failed to be returned, some were incomplete, and in a number of cases, the person written to had been located elsewhere. Ten reports came in as "work given up," or "no school." In some cases it was possible to supplement information received on the questionnaires with data found in the letter files of the Religious Education Association.[1]

Reports were received from 127 communities, located in 29 states and representing a total of 455 schools. Of these, 390 report the date of establishment.

TABLE II

GIVING THE DATES OF ESTABLISHMENT OF 390 SCHOOLS REPORTING[2]

Date		Date	
1909	1	1917	9
1910	0	1918	4
1911	1	1919	17
1912	0	1920	75
1913	1	1921	78
1914	0	1922	122
1915	0	1923	53
1916	29		
		Total	390

Table V shows that the movement is strongest in Illinois, Ohio, Indiana, New York, Minnesota, Wisconsin, and Pennsylvania, but that the distribution over the country is fairly general.

The following table shows the number of denominations reported as conducting individual church schools, and the number of such schools reported.

[1] Access to files through permission of Dr. Soares.

[2] Schools in Gary and Toledo are reported under two dates, other systems report under one date.

TABLE III

THE NUMBER OF DENOMINATIONS REPORTED AS CONDUCTING INDIVIDUAL CHURCH SCHOOLS AND THE NUMBER OF SUCH SCHOOLS REPORTED

Methodist	41
Presbyterian	28
Episcopal	22
Congregational	15
Lutheran	14
Baptist	10
Catholic	10
Christian Church	3
Reformed Church	3
Swedish Lutheran	2
Disciples	2
Evangelical	2
United Evangelical	1
Swedish Mission	1
Church of Brethren	1
Calvary Church	1
Immanuel Presbyterian	1
German Methodist Episcopal	1
Norwegian	1
Moravian	1
Church of Reformation	1
United Presbyterian	1
Universalist	1
Not stated	34
Total	197

Interdenominational community schools report denominational coöperation as follows:

TABLE IV

DENOMINATIONAL COÖPERATION IN INTERDENOMINATIONAL COMMUNITY SCHOOLS

Place	Denominations
Toledo, Ohio	20
Cleveland, Ohio	14
Marietta, Ohio	9
Van Wert, Ohio	10
Gary, Indiana	8
Royal Oak, Mich.	5
Sterling and Rock Falls, Ill.	13
West Salem, Ill.	5
Scituate and Foster, R. I.	4
Wilkinsburg, Pa.	11

There are no data as to the proportion of schools using public school time, taking the country as a whole. On the basis of questionnaires returned, however, it seems safe to estimate that the

TABLE V

SHOWING, BY STATES, THE DISTRIBUTION OF WEEK-DAY SCHOOLS REPORTING, AND THE USE OF PUBLIC SCHOOL TIME

State	Number of schools reporting	Use public school time	Outside public school hours	Not reporting time
Alabama	1	1	.	.
Arkansas	2	..	1	1
California	7	..	7	.
Colorado	2	1[1]	1	.
Connecticut	4	..	4	.
Illinois	64	59	4	.
Indiana	27	21[2]	5	1
Iowa	4	4	.	.
Kansas	13	13	.	.
Maine	8	7	.	1
Maryland	7	..	7	.
Massachusetts	8	3	5	.
Michigan	14	14	.	.
Minnesota	53	53	.	.
Missouri	7	..	.	7
Nebraska	1	..	1	.
New Hampshire	1	..	.	1
New Jersey	9	8[3]	1	.
New York	56[4]	38	10	8
North Dakota	1	1	.	.
Ohio	97	95	2	.
Oklahoma	4	4	.	.
Pennsylvania	16	11	3	2
Rhode Island	5	5	.	.
South Dakota	9	9	.	.
Texas	3	3	.	.
Vermont	1	..	.	1
Virginia	2	..	.	2
Wisconsin	29	25	1	3
Total	455	375	52	27

[1] High school credit for Bible study.
[2] Does not include reports from Calumet District, Indiana, where over 115 week-day classes are held after and before the public school sessions.
[3] Does not include reports from New York City. [4] Use of time not legal in New Jersey.

majority of week-day religious schools do use public school time. See Table V.[1]

[1] In a letter dated April 22, 1923, the late Dr. Cope wrote that he had no data for the country as a whole but that he would estimate that three fourths of the week-day religious schools used public school time.

2. *Recent Legislation.* In the "releasing" of public school time for religious instruction, the element of experiment is large because the precedents are few. Legislation is therefore varied in nature and often confusing. Court decisions in one state are frequently in contraposition to those in another state. Present legislation is often misinterpreted in favor of one side or the other. Those who oppose such a program are especially apt to magnify legal objections and to make the most of them.

Although there are about as many types of programs as there are schools, and consequently a great variety of questions which occasion legal disputes, for the sake of clarity the following groupings are made.

Group I. — Courses in religious instruction established by one or more denominations in their own church buildings, at hours agreed upon, during public school time; upon the request of parents, children are sent from the public school to these classes. No credit is given in the public schools for this work; and attendance is not enforced under the truancy law. If, however, the child fails to attend the church school regularly, the privilege is withdrawn.

Group II. — This group includes various types of religious schools, the programs of which involve the use of public school property during public school hours. A common practice, especially in sparsely settled or pioneer communities, is to set apart a room in the public school building, to which any denomination is at liberty to send a teacher for religious instruction.

Group III. — This group includes schools whose programs involve more or less supervision by the public school authorities and the granting of credit for work completed in the church school. Attendance is enforced under the truancy law. Classes may be held in or outside the public school buildings; but children attend such instruction only at the request of their parents or guardians.

Each of these groups involves the use of public school time for religious instruction. Groups II and III involve situations which call for legislative action, but which are not essential to the use of public school time. They are of primary concern in facilitating the organization and administration of programs which do in-

volve the use of public school time, and are so treated in Chapter VIII. Discussion in this chapter is confined to legislation affecting Group I.

Legal sanction for the "release" of public school time for religious instruction is sought on the basis of two theories:

(1) That religious instruction is indispensable to a complete program of education and therefore forms a proper part of the public school curriculum.

(2) That such instruction does not form a proper part of the public school curriculum, but that the pupil is to be considered "released" or excused from school while taking this instruction.

[Sectarian] religious instruction does not form a proper part of the curriculum in the public schools of a democracy.[1] We are therefore concerned only with legislation relating to the second theory.

The following bits of information are important, though incidental to the main problem, and may serve as introductory.

Public aid of sectarian institutions is prohibited, but sectarian aid of public institutions is permitted. Zollman cites the case of Reichwald *v.* Catholic Bishop of Chicago (1913),[2] to show that, though a county is prohibited from granting land for sectarian purposes, it may allow a denominational body to erect a building on its poor-farm and donate it to the county. On the same grounds, a sectarian school may donate the services of its teachers to the public school.[3] And it is common practice for children trained in sectarian schools to be admitted to a public training school on the basis of such education. State legislation is not hostile to the education of children in private or parochial schools.[4]

[1] "If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute and unequivocal separation of church and state, and that our public school system, supported by the taxation of the property of all alike — Catholic, Protestant, Jew, Gentile, believer and infidel — shall not be used directly or indirectly for religious instruction, and that above all it shall not be made an instrumentality or proselyting influence in favor of any religious organization, sect, creed or belief." The Supreme Court of Iowa in Knowlton *v.* Baumhover (1918), 182 Iowa 691, 166 N. W. 202, 5 A. L. R. 841, 848. Quoted by Carl Zollman, *Rel. Educ.* Feb., 1922.

[2] 258. Ill. 44; 101 N. E. 266.

[3] Donald *v.* Parker, 130 Ky. 501; 110 S. W. 810.

[4] *State Laws Relative to Private and Parochial Schools*, published by Catholic Welfare Council Bureau of Education.

But when it comes to a type of coöperative effort which involves the division of time between the public and private or parochial schools, decisions vary.

In Indiana and Michigan, the request for the release of time has been granted on the theory that there is nothing in the compulsory school law requiring attendance during the entire school day.

Indiana. It shall be the duty of every parent, guardian or other person having control or charge of any child, to cause such child to attend regularly a public, private or parochial day school . . . for a term or period not shorter than that of the common schools of the school corporation in this state where the child resides. This section shall apply to every child not physically or mentally disqualified, as hereinafter provided, who shall be of the age of seven and not more than fourteen years.[1]

Michigan. Every parent, guardian or other person having control or charge of any child between the ages of seven and sixteen years shall be required to send such child . . . for a term or period not shorter than that of the common schools during the entire school year, and such attendance shall be continuous and consecutive for the school year fixed. . . . Provided, that in the following cases children shall not be required to attend the public schools: (*a*) Any child who is attending regularly and is being taught in a private or parochial school which has complied with the provisions of this act. . . . (*f*) Any child twelve to fourteen years of age while in *attendance at confirmation classes* conducted for a period not to exceed five months in either of said years.[2]

Superintendent T. E. Johnson of the Department of Public Instruction in Michigan wrote, at the beginning of 1922:

There has been nothing official done in the matter of religious education since the general law was enacted years ago allowing pupils to be excused for confirmation classes. A number of places in Michigan are working out this problem in their own way but there is no uniform method of procedure.[3]

In Illinois, Wisconsin, and Ohio, where attendance is required during all the school hours, release of time is permitted, on the assumption that such instruction is legal under the proviso that the child may receive "equivalent" private instruction.

Illinois. Every person having control of any child between the ages of seven and sixteen years shall annually cause such child to attend some public or private school for the entire time during which the school attended is in session, which shall not be less than six months of actual teaching, provided, however, that this act shall not apply in case the child has been or is being

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[1] Quoted by Chas. L. Dibble, *Rel. Educ.*, Feb., 1922.
[2] *Ibid.* From Reprint.
[3] From files of Rel. Educ. Ass'n, Chicago.

instructed for a like period in each and every year in the elementary branches of education by a person or persons competent to give such instruction. . . . Or in case the child is excused for temporary absence for cause by the principal or teacher of the school which said child attends.

Wisconsin. Any person having under his control any child between the ages of seven and fourteen years . . . shall cause such child to be enrolled in and to attend some public, private or parochial school regularly . . . in cities of the first class *during the full period and hours of the calendar year* [*religious holidays excepted*] that the public, private or parochial school in which such child is enrolled may be in session; in all other cities not less than eight school months and in towns and villages not less than six school months in each year [here follow provisions excepting children not in proper physical condition to attend school, or living more than two miles from a school house, or having already completed the work of the first eight grades]. *Instruction during the required period elsewhere than at school, by a teacher or instructor selected by the person having control of such child, shall be equivalent to school attendance, provided that such instruction received elsewhere than in school be at least substantially equivalent to instruction given to children of like ages in the public, private or parochial school where such children reside.*

In Ohio every boy between eight and fifteen and every girl between eight and sixteen is required to attend a public, private or parochial school

for the full time that the school attended is in session, which shall in no case be less than twenty-eight weeks . . . unless the child is excused therefrom by the superintendent of the public schools . . . upon satisfactory showing . . . that the child is being instructed at home by a person qualified, in the opinion of the superintendent, to teach the branches named in the preceding sections.

W. B. Bliss, Assistant Director of the Department of Education (Ohio) wrote under date of January 6, 1922:

There are no laws and decisions in Ohio on the relation between public schools and religious instruction by churches. A number of school systems in Ohio have made arrangements to excuse their pupils an hour, or, occasionally two hours a week for this purpose. The Department has been glad to approve this whenever requested. However, control of the matter rests in the hands of the local board of education.

Reverend J. M. Hunter, a field secretary of the Episcopal Church in Rhode Island, quotes Commissioner Ranger of that state as saying:

The General Assembly has always taken the stand that the subjects and courses of study in the public schools were a matter of administration and it has left those questions entirely to school committees of the cities and towns.

Thus the church authorities have had to deal individually with the communities.

Mr. Hunter's committee follows the plan of submitting a petition to the school boards through the superintendents of schools, "for permission to put into effect the practice of week-day religious instruction," as follows:

That upon an approved application from any established religious body or society incorporated under the laws of the State of R. I. the Board of Education coöperate in this work of religious instruction by excusing pupils for such instruction subject to the following provisions:

1. Pupils shall be excused for religious instruction upon the written request of parents or guardians only.

2. The religious body desiring to give such instruction shall file with the Board of Education a written application stating the length of the course, the name and qualification of the instructor and the location and nature of the facilities that have been provided for this instruction. It shall furthermore furnish such reports of attendance and progress of pupils as the Board of Education may require.[1]

Ernest Robbins of Burlington, Vermont, writes:

The State Board of Education has expressed itself as sympathetic toward sharing public school time with the churches for religious education. The Attorney General of the State has declared the present laws of Vermont to be permissive for such coöperation between the schools and the churches. The local school board has the right to arrange, at the request of the parents, with the Superintendent of schools to excuse pupils to go to the churches for religious instruction.

In each of the states thus far mentioned, there are communities which release public school time for religious instruction. In at least sixteen more states there are communities which release time under practically the same conditions. But there are states which take a less favorable attitude and make such instruction impossible under present laws.

An inquiry addressed to the Department of Public Instruction, State of New Jersey, Trenton, brought the following answer under date of October 31, 1923:

There has been no legislation of any kind upon the subject of excusing public school children for the purpose of attending religious instruction classes elsewhere.

The opinion of this office, however, and which has been rendered on a number of occasions is what you quote in your letter as having been written to Dr. Cope at Chicago, namely, that there is no violation of the Compulsory

[1] Boston *Evening Transcript*, May 27, 1922.

Education Law in children remaining away from school when school is not in session; and that therefore while a board of education might suspend a session of school for children to attend religious classes elsewhere, such *children could not legally be excused from school while in session without a violation of the Compulsory Education Law.*

C. J. STRAHAN,
Assistant Commissioner of Education.

A letter from the Deputy Superintendent of Public Instruction of California states:

The compulsory education law of this state provides that all children between the ages of eight and sixteen must attend the public schools for the full time school is in session. We have no provision of law or rule of state board that would authorize the excusing the children from public school to attend schools of religion. This is left entirely for the churches to do outside of school hours.[1]

The Superintendent of Public Instruction of Colorado wrote in a letter primarily concerned with the reading of the Bible in schools:

A request has been made to the school boards from some of the cities of our state to allow the pupils leave of absence for one hour during each week for the purpose of religious instruction, but the school boards have deemed it inexpedient at this time.[1]

A letter from the Assistant Attorney (in Washington) states:

The compulsory school law does not contemplate that children may attend a church school for religious instruction during the regular school hours while regularly in attendance at the public schools where such child resides.[1]

The following are given as typical but by no means comprehensive actions of school boards with respect to the "releasing" of time for religious instruction.

Gary, Indiana. Dr. Wirt, Superintendent of Public Instruction made the definite offer to the Ministerial Association that if the churches would provide teachers of educational qualifications on a par with those of the public school teachers, he would excuse children from the public school "to go to their several churches for religious instruction at such hours during the week as could be agreed upon by the pastors and the authorities of the public schools." The Gary Board of Education supported this agreement, taking action in 1917.[1]

Blue Earth, Minnesota. On the 15th of September 1920, the following resolutions were presented by the Superintendent of the city schools . . . and adopted by the Board of Education.

[1] Files of Rel. Educ. Ass'n, Chicago.

Believing that coöperation is the keynote in educational programs, that there need not exist any friction or antagonisms between secular and religious instruction . . . adopts the following resolutions:

1. That the Superintendent of Schools be authorized to arrange a program whereby pupils who desire religious instruction during school days may be excused from the public school during such hour or hours.

2. That the Superintendent be authorized to confer with any denominational head who may desire to take advantage of this arrangement and put it into operation at once.

3. That this authority shall be granted for one year at a time and that the Board reserves the right to discontinue the arrangement at the close of any school year if deemed necessary or advisable.

These resolutions were unanimously adopted by the Board.[1]

Evanston, Illinois. The following is a copy of the action taken by Evanston Public School District Number 76, taken from a meeting of the Board, June 24, 1921, and reported by Dr. McKibben in a letter to the late Dr. Cope.[2]

After listening to a report from several members of the Evanston Council of Religious Education, it was voted to coöperate in the plans of the Board of Religious Education subject to such rules as the Teachers' Committee and Superintendent may make.

As suggested earlier, legal issues are sure to arise, involving, among other matters, the use of public school teachers in giving religious instruction, the use of public property, the responsibility of the public school board for the children "released" at the request of parents to attend religious instruction, the time of the day, the delimiting of the public school program to make room for religious instruction. But these issues are incidental. The main problem is that of "releasing" for religious instruction time now used by the public schools.

From statistics and legislation quoted, it appears that legal restrictions do not stand in the way of widespread experimentation. It appears rather that a real danger lies in the absence of legislation suitable to safeguard the interests of all concerned. Stringent provisions are needed to ensure that standards obtained in the church school shall be equivalent to those in the public school. Otherwise, the public is not assured of the proper use of time "released," and the cause of religious education suffers through the failure of poorly planned and inefficiently administered programs.

Future legislation will be determined by the apparent success or failure of present experimentation.

[1] Literature of local schools. Files of Rel. Educ. Ass'n.

[2] Files of Rel. Educ. Ass'n.

3. *Aims in Religious Education*

For what is freedom, but the unfettered use of all the power, that God for use hath given? — COLERIDGE.

(*a*) *Evolution of aims.* Religious consciousness and, hence, religious aims have been a long time in developing. For a very long period in human evolution there was no conscious separation of religious from other social functions.[1] Tribal consciousness included tribal religion; often national consciousness included national religion. Gradually, on the basis of experienced values, separation has taken place. The contrast which now exists between the religious and social functions has arisen on either of two grounds: (1) a tendency to preserve religious institutions with traditions intact, consequently delaying the assimilation of new culture; or (2) a tendency for such institutions to represent a supreme, authoritative, and inclusive rule of life.

The Reformation was not chiefly a contest between two conceptions of the Christian religion; it was a stage in the secularization movement, which has resulted in the splitting up of the mediaeval theocratic state into free religion and free state. As the process of secularization has proceeded, religion has been forced to specialize its educational institutions more and more.

We are but just emerging from an ecclesiastical domination of aims.

Going to church, reading the Bible, and saying prayers are still emphasized, but not to the exclusion of social activities. The scope of things considered to have religious significance has greatly enlarged. And as the scope has enlarged, the conception of the function of religious education has changed. People are asking what it is that makes education religious, and "what is religious education as compared with general education?"

Dr. Athearn says: "The task of religious education is to motivate conduct in terms of a religious ideal of life." Another author defines religious education as "education controlled by a religious conception of the aim of human life." But what is the "religious ideal," and what is the "religious conception of the aim of human life?" As long as the dominating aim of human life was to get

[1] Westermarck, lectures on *The Family*, University of London, 1919.

into Heaven, and as long as a sudden conversion experience was sufficient to open the gates for the individual, it was natural that the church should not give educational agencies the place of first importance.

As the tendency to conceive of religion as functioning in actual life situations has increased; as psychology and sociology have discovered more and more concerning human behavior, the importance of the educative process has been magnified. There is an increasing tendency to recognize no separation in aim between secular and religious education; a tendency to develop and correlate educational agencies; to take Plato's definition of the aim of education and give it fresh meaning: "The aim of education is to develop in the body and the soul, all the beauty and all the perfection of which they are capable."

(*b*) *Evaluation of present aims.* The evolution of aims has been only partial. Large religious groups have not broken away even yet from the traditions of institutionalism. We therefore have two main groupings of aims: (1) those which have as their major objective preparation for death; (2) those which have as their major objective preparation for a life of useful activity.

Group I. — This group is seeking more time in which to indoctrinate the pupil; a better organization directed to the same end; and a larger opportunity, through the correlation of agencies, to dominate the life of the child. In this group there are three main types: the Roman ecclesiastical, the Protestant ecclesiastical, the Biblical dogmatic. Each of these types involves the acceptance of authority as vested in an "infallible Pope," an "infallible Church," or an "infallible Book." Each type fosters the conception that religion is something which is added to life.

Group II. — This group accepts Dewey's definition of education as "the continuous reconstruction of experience." It claims that it is not the day, the name, or the blind acceptance of creed or dogma, which makes education religious. It seeks its aims in the needs of human relationships within the social group and with spiritual forces. This group, also, is characterized by three main types. These types are best distinguished as follows: (1) Enrichment and adaptation of materials generally used in instruction;

(2) A coördination of worship, instruction, and service; (3) "Primacy of purpose" — making one's own plans. Frequently, a combination of the above types is found in the aims and programs of religious education schools.[1] From the viewpoint thus represented, religion is inherent in all education, giving it unity and completeness.

The first group is still strong. The second group is growing in numbers and strength; but attempts are still of an experimental nature, aims are not clearly defined, and are often vague. While this latter group regards religious education primarily as an integrating force in individual and national life, statements of the aim of week-day religious education programs are in general obscure, varied, and often contradictory.

The following is a synthesis of aims as stated by leaders in the week-day religious education movement:

(1) To obtain for the community and nation as adequate a system and standard of religious education as the pupil obtains in public education, implying some form of state or municipal control or regulation, a nation-wide system of "religio-ethical training."[2] These aims have led to attempts to establish community programs independent of church affiliation in a dozen or more communities.[3]

(2) To build up, maintain, and extend the influence of the local church and denomination.[4] Before we know the aim, we must therefore know what the influence of the church is.

(3) To discover experimentally how best to improve the present status of religious education, and how to widen its scope. In writing of the plan in Van Wert, Ohio, Miss May K. Cowles says:

[1] Literature on Gary, Van Wert, Calumet District, and Toledo schools.

[2] Geo. H. Betts, "The Aim of Week-Day Religious Education." Printed in *Rel. Educ.*, Feb., 1922. Norman E. Richardson, Occasional Papers No. 5; Gary pamphlets by Miss Abernethy and Wm. Grant Seaman. "The price of our religious liberty is the sum required for the building of a system of church schools which will parallel our system of public schools and will be equally efficient." Walter S. Athearn, *Religious Education and American Democracy.*

[3] Type discussed in chap. IV, section 3.

[4] Sargent, *Rel. Educ.*, Feb., 1922. Also literature published by the Department of Religious Education of the Episcopal Church, notably *The Why and How*, published in 1922.

As the work has developed during four years, it has been the aim of the director to have such a share in the shaping of growing personalities, that they might have a balanced education, and that there should be a natural spiritual development, to the end that pupils might build a well-rounded Christian character. We have aimed to coöperate with other agencies in this regard.[1]

Although it is difficult to set forth particular examples, there are two motives apparent which deserve consideration. These have been set forth as motives, although they frequently serve as chief aims in the establishment of programs.

(1) The first motive is that of individual rivalry — the desire to prevent certain other progressive churches from getting ahead of the local individual church.

(2) The second motive or aim is that of "getting on the band-wagon." There is a desire to be up with the procession, to start a school because it is "the thing to do" — as Shaver puts it, "to have the latest attachment for the ecclesiastical machine and the latest method for making the world over into the kind of world it should be."[2]

Thus there is apparent the widest diversity of aims and motives in religious educational programs. At one extreme there is ecclesiastical domination, and at the other extreme, social or community control independent of the church. Evolutionary processes are always slow but as long as new experiments are being undertaken, progress is assured.

(*c*) *Statement of aims as conceived by writer.* One's aims in religious education quite naturally and inevitably reflect his theological beliefs and opinions. If one believes implicitly in the infallibility of papal decrees, he will aim to indoctrinate, to mold the mental processes of his pupils as his have been molded. He will teach that the Pope sets such and such days as holy and that certain things must be done on these days, and that to escape punishment in a hereafter, recourse must be made to priestly power divinely conferred. If one believes in the infallibility of the church, or in the literal interpretation of the Bible, he will be no less dogmatic regarding the traditional conceptions as he views them. One may teach the Bible and leave it to do its own work, in

[1] Similar statement by Edna Acheson, Tonawanda, N. Y., *Rel. Educ.*, Feb., 1922.
[2] *Ibid.* April, 1922.

some miraculous way, to find application in the life of the pupil and keep him in the "narrow path" that leadeth to "Eternal Life." Or, if one has gone to the other extreme, he may disregard the Bible entirely, and in an attempt to avoid what may have proved untenable in his own experience, seek to arrive at religious truth through literature, biography, and current events.[1] A brief statement of theological position should therefore serve to clarify one's aims.

The writer believes that religion is the product of human evolution;[2] that the law of growth is operative; that spiritual development will lead to the discovery of new truth; that spiritual laws are fixed, and that effect inevitably follows a cause; that there is supreme energy endowed with intelligence and, hence, purpose in the universe; that the individual is free to "purpose" and direct his life on the basis of his understanding of the universe and his place in it;[3] that that is good which in the long run makes for the welfare of the individual and the race.[4]

Religious education must therefore deal primarily with knowledge and the appreciation of truth, as knowledge and truth relate to actual life experience. Teaching must inevitably result in a certain amount of indoctrination. If the aim is discovery of truth, the student will feel free to question the traditional and square it with his own experience.

Our assumption is that the spiritual heritage is capable of improvement as well as of transmission; that it can be transmitted and improved only through educational processes; that all great religious systems embody spiritual truth; that it is the task of religious education to determine religious truth, as of scientific education to determine scientific truth, by squaring the teaching with actual life experience.

[1] See Saddler, *Moral Education in Eighteen Countries;* Engleman, *Moral Education in School and Home.*

[2] "Every religion is a product of human evolution and has been conditioned by social environment. Since man has developed from a state even lower than savagery and was once intellectually a mere animal, it is reasonable to attribute to him in that state no more religious consciousness than is possessed by an animal." E. Washburn Hopkins, *Origin and Evolution of Religion* (Yale University Press, 1923), p. 1. Hopkins regards religion as a "protective growth," a shell, in which humanity has almost everywhere encased itself.

[3] Viewpoint of Dean H. W. Holmes (Course A 1, Harvard Graduate School of Education).

[4] Viewpoint of Prof. T. N. Carver.

In accomplishing this end we must aim: (1) to give the individual a basis for a rational understanding of the universe and his place in it; (2) to prepare for life lived in the group, a life lived according to the loftiest teachings known and accepted by men; (3) to develop body, mind, and spirit, making for wholeness of living, not of life in the abstract but in the concrete; (4) to teach service to one's fellow men, sacrifice of self, that virtue has its own reward; that no education is religious which does not make for decency of personal living, kindliness, forbearance, justice, generosity, friendliness, and democracy in living; that no education is religious which does not take over ideals, conduct, habits, in such fashion that they actually function at all points of experience.

The child's life cannot be sectioned. As Engleman says:

> The whole child goes to school, to play, to movies, to church, in time to work, and always to its home for certain hours of every day. Its life is subject to influences every hour which leave their imprint upon it. Experiences in each of these situations may reinforce the growing moral life of the child. Experiences in any one of them may tend to neutralize the good effects wrought by the others.[1]

Human nature and the social environment are developed together. The self grows and attitudes develop through interaction with environment which is itself changed in the process, making progress possible.

Religious education should aim to preserve the religious heritage of the race, seeking for religious truth wherever it may be found. It should seek to improve this heritage through a reëvaluation of human experiences and relationships, through a reëvaluation of traditional conceptions, through a constructive program — to weed out the useless. It should seek to transmit the spiritual heritage through the most efficient educational methods known to man, never shutting the door on further inquiry into truth.

[1] *Moral Education in School and Home.*

"Discipline prevents defects, moral culture shapes the manners of thinking. . . . Discipline leaves habits only which fade away with years. The child should learn to act according to maxims . . . whose justice he perceives." Buchner, *The Education Theory of Immanuel Kant* (1904), p. 185.

"The normal impulses must be planted in the muscles of children rather than pass smoothly across their lips." *Rel. Educ.*, June, 1922, p. 211.

PART II

PROBLEMS IN ORGANIZATION AND ADMINISTRATION GROWING OUT OF PRESENT WEEK-DAY RELIGIOUS INSTRUCTION

CHAPTER IV

TYPES OF ORGANIZATION

EXPERIMENTATION in the field of week-day religious education has produced a variety of types of organization. Many factors necessarily enter into the problem of inaugurating any movement. In the case of week-day religious education, the factors involved vary according to the size of the community, the character of the population, and the diversity of religious beliefs. Probably no one type of organization can be best for all. As Dr. Cope said in his book, "Organizing the Church School," "Organization is after all more than a way of doing things when it comes to education. Organization is the way a thing to be done is accomplished." [1]

In many communities, week-day programs have been started by an individual church; other churches have followed the example set, and the need for coöperative activity has gradually made itself felt. In some communities the step toward coöperative activity has not been taken and probably will not be taken for some time. In at least five communities listed under Type II, Catholic churches are coöperating. Practically all the Protestant denominations which are strong numerically have coöperated to the extent of appointing representatives to a central body whose duties are to arouse community consciousness and, in general, extend the influence of the individual church school. (See Type II.) Eventually, it is to be hoped that greater coöperation may be possible. For the present, however, it is hardly to be expected that Catholics, Episcopalians, Lutherans, Methodists, Congregationalists, and Unitarians can get together, and, even in the more progressive communities, agree to send their children to religious schools for common training. Such schools will find a place in ministering to the needs of churches which find greater grounds for agreement. (See Type III.) Movements started independent of the churches have not met with success. It may be

[1] Cope, *Organizing the Church School*, p. 34.

that such movements will find a place in the total scheme. (See Type IV.)

A number of groupings have been made by writers in this field.[1] In some cases the terminology is confusing and has led to misunderstandings as to the types of schools involved in the discussion.[2] For the purposes of this study, the following groupings are made:

GROUP 1. THE INDIVIDUAL CHURCH TYPE.
GROUP 2. THE INDIVIDUAL CHURCH COÖPERATING TYPE.
GROUP 3. THE INTERDENOMINATIONAL COMMUNITY TYPE.
GROUP 4. THE UNDENOMINATIONAL COMMUNITY TYPE.

As already stated, no one plan can fit all community situations. There are, however, a few principles which should receive consideration in any attempt to evaluate a plan and relate it to community needs. These are briefly:

(1) It should be broad and strong enough to allow for progress. A fixed and rigid program is out of place.

(2) It should provide, as nearly as possible, a permanent solution of the problems involved.

(3) It should relate properly with the agencies already in the field.

(4) It should provide for local initiative.

(5) It should provide reasonable promise of assuring permanent financial support.

1. THE INDIVIDUAL CHURCH TYPE

The individual church conducts its own school and does not participate in any interdenominational or community council programs relating to week-day religious education.

The returned questionnaires are probably somewhat misleading in regard to a few communities; for, undoubtedly, in communities where three or more church schools report the use of public school time and the same hour for classes, there is some form of committee or community organization in which the various churches par-

[1] Squires, Athearn, Shaver.
[2] Convention Reports, Rel. Educ. Assn., Chicago, April, 1923.

ticipate, at least to the extent of requesting the use of public school time and conducting campaigns to interest the community. Nevertheless, individual church schools are found in the majority of communities reporting. Frequently they exist alongside quite advanced forms of coöperative organization. In fact, three types of organization may appear in the same community. The preponderance of this type may be due to the fact that the movement for week-day religious education is still in its infancy. It may be a step towards a broader type of organization. In some places it is undoubtedly comparatively less difficult to inaugurate, since only the local church has to be aroused to action. It is not limited to any particular type of community or to particular denominations. It is, however, much more numerous among churches which emphasize denominational loyalty. Even in communities where the majority of the denominations coöperate, as in Gary, Indiana, Toledo, Ohio, and Wilkinsburg, Pennsylvania, the Episcopalians and Lutherans prefer to conduct individual schools in order better to foster their own tenets and creeds.

There are certain advantages in this type of organization. (*a*) The local church is called upon to face the responsibility of financing the school and of making it a vital part of the educational program. (*b*) In some cases, better correlation of agencies is possible. "Week-day religious instruction offers a central and unifying principle about which the whole educational program of the church may be arranged in such a way as to secure a larger and better organization of this work than the Protestant church has ever known." [1]

There are also disadvantages. (*a*) There is a tendency to regard religious education as a purely denominational task. (*b*) The distribution of schools is necessarily faulty in that, as a rule, each church attempts to draw from the whole community. (*c*) The use of public school time is often impossible without an arrangement involving the use of public school property. (*d*) Full-time teachers cannot be employed. (*e*) On the whole, academic standards are not much different from those maintained in the Sunday church

[1] Squires, speaking of Individual Church Type.

schools. (*f*) There is overlapping of effort and inefficient expenditure of funds.

Individual Church Type Schools

The following descriptions of schools are given as typical of reports received in questionnaires and in campaign literature of the local churches.

I. *Anna, Illinois*

(1) There are six week-day church schools in Anna, conducted by six different denominations: Baptists, Methodists, Lutherans, Evangelical, Christian, and Presbyterian. The movement began in 1921.

(2) Each church controls its own schools.

(3) The pupils are excused from public school to go to their respective churches for one hour each Wednesday afternoon. No credit is given for the work. If a pupil absents himself habitually, the privilege is withdrawn.

(4) The expenses are included in the individual church budgets.

(5) The teachers are part-time, voluntary, and, according to one report, "qualified." What the term "qualified" may signify is left to one's imagination.

(6) Out of 525 children enrolled in the public schools, 425 are enrolled in the church schools. The attendance is good. The church schools enroll 30 per cent more during the week than on Sunday.

(7) The length of the class period is forty-five minutes and it is divided between worship, instruction, and expressional activity.

(8) The various churches use their own materials.

(9) The method of teaching is largely informational or catechetical according to the denomination conducting the school. One school reports project teaching.

(10) "The movement is enthusiastically supported by many."

II. *Lake Mills, Iowa*

(1) Individual church schools are conducted in Lake Mills by the Methodists and Lutherans. The movement was started by the Methodists in 1916. The number of grades taught is five.

(2) Each church controls its own schools.

(3) Public school time is "released," but no credit is given for work done.

(4) Financial support is by subscription through church agency.

(5) Teachers are not paid and serve only one day each week.

(6) All classes meet in the church buildings.

(7) The length of the class hour is 90 minutes.

(8) The course of study is prescribed by the local pastor in each school.

(9) The method of teaching is largely catechetical in the Lutheran school and informational in the Methodist.

(10) The standing in the community is reported as good.

III. *Faribault, Minnesota*

(1) In Faribault, there are eight week-day schools conducted by eight denominations, between which little coöperation could at present be expected. The denominations are: Baptist, German Methodist Episcopal, First Methodist Episcopal, Congregational, Moravian Lutheran, Episcopal-

ian, Evangelical, and German Evangelical Lutheran. The movement was started in September, 1920.

(2) Each church controls its own school.

(3) Public school time is "released" and public school credit is given for work done satisfactorily. Truancy and discipline are reported.

(4) The different schools in the city are supported either by subscriptions or as a part of the regular church expenses.

(5) Training and pay vary in the different churches. Most teaching is voluntary.

(6) Classes meet in church buildings only. In no case is public school property used.

(7) The total enrollment is 475. The attendance compares favorably with that of the public schools.

(8) The length of the class period varies from 30 to 40 minutes, depending on the time which must be allowed for the pupils to traverse the distance between the public school and the church building.

(9) The Lutherans and Methodists use the catechism. The Congregationalists and Episcopalians use denominational material. The Baptists have a systematic Bible study course, using the Bible as the only textbook.

(10) Teaching is catechetical and informational. The period is too short to permit project teaching.

(11) Among church members the standing of the schools is reported as very satisfactory. A strong Catholic element in the community, while not hostile to the movement, does not add to community enthusiasm. The public school officials are reported to be sympathetic and interested.

IV. *Chebeague Island, Maine*

(1) This is a small community, having a population of about 400 during most of the year. There is but one church on the Island. Here the Individual Church Type of organization is the only one possible. Mr. Earl W. Bigelow, Superintendent of the School, writes: "We have none of the problems one might meet in other places, no foreigners, Catholics, or Jews, and a large percentage of the people here are actually interested in church work." The work was organized in 1921. All grades through high school are grouped in the three classes.

(2) Control is local.

(3) Public school time is "released." Credit is given for the work. Truancy and discipline are in the hands of the regular school-teachers.

(4) "Necessary expenses are met by subscription."

(5) The pastor and his wife are the teachers. Both have had training and experience. They receive no remuneration for this extra work.

(6) Classes meet in the regular school-rooms. Special maps and religious pictures are provided.

(7) The enrollment is reported as "all scholars on the Island," and the attendance as "usually all are present."

(8) The length of the class hour is 30 minutes.

(9) The Bible is the only textbook used in the grades. The teacher begins at the beginning and follows the narrative clear through. The high school pupils have been using "Heroes of Israel."

(10) Question outlines and notebooks are used.

(11) Support of community is "splendid." "Teachers coöperate," and "No one would have it removed."

V. *Cuyahoga Falls, Ohio*

(1) In Cuyahoga Falls, there are five week-day church schools. This report includes only the Methodist Episcopal, which was started in 1917.
(2) Each church in the community looks after its own children.
(3) The public schools dismiss the children in the grades for a period, but give no credit for the work.
(4) The church school is supported out of the regular church budget. (M. E.)
(5) Two teachers are employed. Both have had public school training. They give Wednesday afternoons to the work and receive $4 and $3 respectively. (M. E.)
(6) The classes meet in well-furnished school-rooms in the church building.
(7) The enrollment is 250 and the attendance 90 per cent.
(8) The length of the class period is 45 minutes.
(9) The Abingdon Press books are used at present. There is felt need for a "well-defined course of study."
(10) The teaching is mainly informational.
(11) The standing in the community is "good." "There is a growing interest."

2. The Individual Church Coöperating Type

This type is generally called "The Denominational Community." The term "Individual Church Coöperating" is, however, more descriptive of the actual character of these schools and is therefore used.

This type has much in common with Type I. It is open to most of the criticisms which apply to the individual church school. Each church handles its own children and follows the denominational program. There is coöperative effort in the arousing of public interest in religious education, in requesting the use of public school time, and in making necessary arrangements as to hours of meeting.

All denominations which are numerically strong, including the Catholics, Episcopalians, and Lutherans, and other non-affiliating bodies, have coöperated to the extent of appointing representatives to meet in some kind of community board or council, to consider the general problem of religious education in the community.

This type of organization tends to bring all the churches of the community into active participation in week-day religious education, even though, as Professor Shaver points out, "getting on the band wagon," or denominational rivalry, may be the motive.

The greater the diversity of religious teaching, the greater is the liberalizing influence. Children of one faith learn early to tolerate those of other faiths and to recognize that each has value. It is to be hoped that this liberalizing influence may result in throwing into the discard many of the trivialities which separate many of the religious groupings.

There are several disadvantages in this type of organization which stand out prominently. (*a*) The central advisory board has no control over the local church. It can assist in such matters as fixing standards of teacher-training, in dealing with the school board, and in such other details as make for progress. It cannot insist that standards be attained by the individual church. (*b*) No common aim is possible. One group teaches the catechism, another makes the Bible the only textbook and teaching informational, while other groups combine these, or perhaps go to the extreme of omitting them entirely in favor of some scheme to "socialize." (*c*) The distribution of schools is faulty, the classes generally small, and one class in grade school may conceivably be scattered among a half-dozen or more church schools. (*d*) This plan is frequently used by denominational boards to extend denominational influence. Dr. Athearn classifies this type under what he calls "The Ecclesiastical Control Plan." He says:

> This plan in operation tends to foster dissensions, sectarian consciousness and rivalry. It fosters reactionary control. It makes financing hard, and by pro-rating expenses to local church boards, prevents progressive campaigns for large budgets and finally strangles the community movement to death by cutting off its revenue. This plan also enables any overhead denominational board to break up any community organization which might not be acceptable to it.

Ecclesiastical politics and revenue to publishers of lesson materials may therefore be potent factors and lead to a disregard of specific community needs.

I. *Fergus Falls, Minnesota*

(1) Week-day church schools were established in Fergus Falls in September, 1922. Twelve denominations are now coöperating and are maintaining twelve schools.

(2) The churches coöperate in matters pertaining to general organization of community interest and the requesting of public school time. The identity of the individual church is not lost. Each church conducts its own school.

(3) Public school time is "released," but no credit is given in the public school for work done in the church school. Truancy is reported to the public schools and, if persisted in, results in the cancellation of the privilege.

(4) Week-day Church School is provided for in individual church budget.

(5) Teachers are voluntary. In general, the schools are conducted by the pastors and their assistants.

(6) The schools meet in twelve church buildings. *Theoretically, children in one public school building scatter to each of the twelve churches.*

(7) The enrollment is 350, and the attendance is reported as "100 per cent except in cases of sickness."

(8) The length of the class period is one hour. The classes meet but once a week; fifteen minutes are used in opening exercises.

(9) The Abingdon Press Graded Series and other texts are used.

(10) The teaching is mostly informational. A few schools stress the catechetical.

(11) The standing among church members is "excellent"; in the community at large it is "very good"; and among public school officers and teachers it is reported as "excellent."

II. *Somerville, New Jersey*

(1) There are eight week-day schools in Somerville. These are conducted by three Reformed churches, one Baptist, one Methodist, one Episcopal, one Roman Catholic, and one Jewish church. The work in the grades was started in 1919, in the high school in 1920. Grades 3 to 8 and 8 to 12 are provided for.[1]

(2) Each church controls its own schools but elects three official representatives to a Council of Religious Education whose duty it is to look after the general welfare of the movement in the community.

(3) One hour a week is released by the public school authorities for this instruction. No credit is given, other than that pupils do not make up work missed. Attendance is reported to the public school. Pupils are released only at the request of parent or guardian.

(4) Each church is responsible for its own week-day work in the grades. For high-school work, expenses are apportioned pro-rata.[1]

(5) In most schools the pastors are responsible for securing teachers. School-teachers and ex-school-teachers are sought as teachers. All teaching is voluntary.

(6) The classes meet in church buildings, some of which are at a considerable distance from the schools from which pupils are drawn.

(7) The enrollment is about seven hundred in the grades and two hundred in the high school. Attendance is reported to be "as good as that at public school." Eighty-five per cent of the grammar grades attend week-day religious schools.

(8) The length of the class period is sixty minutes.

(9) The courses of study vary widely according to denominational aims and the preferences of teachers.

(10) Teaching is mostly informational. There are some attempts at "project-teaching," and emphasis on the catechetical in three schools.

[1] For high-school work, all Protestant churches save the Episcopal combine. Expenses are apportioned pro-rata among the churches.

(11) The standing among church members is good. In the community at large it is "favorable." The school board "unanimously supports the movement." The high-school principal is not sympathetic. ("The supreme problem is to effect any standardization of curricula.")

III. *Geneva, New York*

(1) In Geneva, the week-day movement was inaugurated in 1921 as a community enterprise. Such organization, however, demanded a higher degree of coöperative endeavor than was forthcoming, and had to be given up. At present there are five schools — two Presbyterian, one Baptist, one Methodist, and one Episcopalian. No high-school pupils are provided for in the program.

(2) The schools are essentially of the individual church type plus representation on a common advisory board. They coöperate in external matters only.

(3) One half-hour a week is released by the public school authorities at the request of parents. No direct credit is given for the work by the public school. Non-attendance at church school results in withdrawal of permission to leave public school.

(4) Community support proved impracticable. The work is now financed as part of the budget of each church.

(5) The teachers are voluntary workers. There are six to ten or more in each school. The First Presbyterian Church employs a superintendent of religious education. The training of the teachers varies. Some have had training and experience in public school work; others are married women who have time for the work but no previous experience in teaching.

(6) The majority of classes meet in parish houses.

(7) The enrollment for all schools is over nine hundred, and the attendance is comparable to that of public school.

(8) The length of the class period is one half-hour, five minutes being allowed for worship.

(9) Denominational courses of study are used.

(10) Teaching is largely informational in the Presbyterian and Methodist churches — informational and catechetical in the others.

(11) The standing of the schools among church members is reported to be "excellent." Public school officers and teachers have coöperated, and in the community at large, there is "no expressed objection." "Protestants and Catholics are united in this work."

IV. *Marietta, Ohio*

(1) Nine denominations in Marietta are conducting week-day schools. They are the Baptist, Congregational, Disciple, Evangelical, Episcopal, Methodist, Lutheran, Presbyterian, and Roman Catholic.

(2) Each church governs its own schools. An advisory board consisting of representatives from each church cares for such external affairs as affect community interests and facilitate correlation with the public school program.

(3) Public school time is "released." Grades are reported on the report cards sent to parents.

(4) Each church supports its own schools.

(5) Both full-time and part-time teachers are employed.

(6) Classes meet in seven churches and in one library building.

(7) The combined enrollment is 1900, and the attendance is reported as 90 per cent.

(8) Classes meet once a week. The length of the period is forty-five minutes.

(9) The Lutherans take their children from three schools, the Episcopalians from one. The Roman Catholics take only three or four pupils from the public schools; the rest are already in the parochial school.

V. *Tiffin, Ohio*

(1) In Tiffin, seven churches, representing five denominations, coöperate to the extent of appointing representatives to serve on a common advisory board. The work started in 1920. At present Grades 2 to 8 are provided for.

(2) Pupils are excused from the public schools every Thursday, to attend religious classes. They are not required to make up work lost. Truancy and discipline are reported.

(3) Each church cares for its own expenses. The Presbyterian church furnishes textbooks, and one adult Bible class pays the instructor. Other churches report little or no expense.

(4) Teachers have no special training in the art of teaching. They are the product of local Bible classes, and most of them have taught Sunday-school classes for several years.

(5) Classes meet in church buildings.

(6) Attendance is reported to be as good as in the public schools.

(7) The length of the class period is forty-five minutes.

(8) The courses of study vary. The Lutheran Lesson Series and the Abingdon textbooks predominate.

(9) Teaching is informational and catechetical.

(10) Church members are not "fully appreciative of the importance of the work." The community at large is "indifferent." Public school officers and teachers are "helpful."

3. The Interdenominational Coöperating Type

This type is usually found in the larger centres, where denominational rivalry is less keen and where the individual churches are willing to make some concessions in the interest of general efficiency of organization and economy in management. This type plans to secure a community consciousness in religion through an organization and course of instruction that shall be objectionable to none. Such a type is, of course, impossible in the older and more conservative centres.

The term "interdenominational community" is usually applied to this form of organization. It is apt to be misleading, however, in that it is usually applied to the organization of Protestant forces and frequently to the coöperative activity of but a few of the Protestant churches in the community.

The Religious Education Department of the Episcopalian Church also finds objection to the term "community" in connection with drives for money, on the ground that advantage is taken of the war-time use of the word in the raising of money by the Red Cross and War Chest associations.[1]

This type of coöperative effort makes it possible for week-day religious schools to be established conveniently near the public schools, and provides for the religious instruction of practically all Protestant children whose parents request "release" of time for such instruction. In Oak Park and River Forest there were (in 1924) 1,600 children from the grades enrolled in religious education. They met in thirteen different centres and in seventy-eight classes, twenty churches coöperating in this work. In Toledo, interdenominational coöperation provides instruction for 5,800 in thirty-eight schools; one hundred and sixty-six classes are conducted weekly.[2]

Economy of operation in such an organization, as contrasted with conditions under Groups I and II, is evident. There is no reduplication of equipment and no overlapping of effort.

Higher professional standards are made possible. Professional directors and paid teachers are more frequently found than in the first two groups. More adequate supervision is possible where all schools use the same type of material and are responsible to the same supervisory officer.

The curriculum is broadened out, and there is a possibility of wider contacts with actual life situations. Professor Shaver says that the teaching is apt to be "thin," that "in avoiding dis-

[1] See description of typical schools.

[2] "The name 'community' is a misnomer for such schools and the cause of much confusion, especially where drives for money are conducted under this name. It suggests an authority and responsibility outside the churches. The word 'community' has been given during war-time a specific municipal significance. When used by the Red Cross and War Chest organizations, it spoke with a united municipal authority not to be ignored. To trade on this community name in drives when the community is not represented and equal benefits are not shared by Roman Catholics, Jews, and denominations retaining their own church schools, is to take advantage of this war-time word. To be consistent, the funds of a community drive should be used equally and on a per-capita basis for all types of religious education, including individual denominational Church Schools as well as the federated groups." *The Why and How*, p. 30.

puted questions," one is apt to "teach not much more than a community morality." But in its broader sense it is "community morality" which the church schools should aim to teach. Religious differences are, after all, based on trivialities so far as the actual living of life is concerned. The points at which the various sects do agree are of far greater importance than those upon which they disagree. Teaching may in some cases be "thin," but it is not the fault of the organization.

After a common curriculum, common aims, and common standards have been determined, the main burden of effecting correlation of all religious educational agencies, the Sunday school, young people's societies, and the week-day church school, rests with the individual church.

Professor Shaver classifies this type under "The Neighborhood or City System." The term "neighborhood" is suggestive of the results desired. As will be seen in the following descriptive outlines of such organizations, there is no uniformity of procedure. Future chapters will stress particularly the methods of control, relationships with public schools, the teaching personnel, and conclusions as to the relative strength and development of different methods.

The following are typical of the Interdenominational Coöperating Type.

I. *Sterling, Illinois*

(1) Thirteen denominations are represented in an organization which conducts six schools, fourteen churches coöperating. Grades 6, 7, 8, and 9 to 12 inclusive are provided for. The movement was started in 1921.

(2) Control is delegated to a community council.

(3) Public school time is released in the grades. No credit is given. High-school classes meet at 8 A.M. before public school begins, and credit is given. The public school authorities coöperate in matters of discipline.

(4) Each church assumes a share of the expense, and raises the amount as a part of its budget and through individual subscriptions.

(5) The teachers are ex-public-school-teachers who have had special training for this work. They are paid and are employed full time.

(6) The classes meet in the public school buildings.

(7) The enrollment has increased rapidly. The attendance is given as the same as in public school.

(8) The length of the class period varies from twenty-five to forty minutes in the different schools. Classes meet twice a week in the grades and three times a week in one high school. Ten minutes is reserved for worship.

(9) The Abingdon textbooks are used in all the schools.

(10) The project and informational methods of teaching are combined.
(11) The standing in the community is good and there is splendid coöperation on the part of public school officers and teachers.

II. *West Salem, Illinois*

(1) The movement in West Salem was inaugurated in 1922. The population of the community is less than a thousand (945 according to the 1920 census) and there are five churches coöperating — Disciples, Evangelical, Free Methodist, Methodist Episcopal, Moravian.
(2) Control is in the hands of a community board which functions in a manner comparable to a (public) school board. It chooses the teachers and controls the selection of textbooks.
(3) One period a week is granted by joint action of the "grade and community high boards." No credit is given. Each teacher is responsible for the discipline.
(4) Four churches furnish textbooks for their own children. Parents of Disciples children pay for their own texts.
(5) Ministers volunteer as teachers. None has technical training. Three laywomen assist.
(6) There is no equipment in the way of maps or other illustrative material. Teachers go to the public school buildings and hold religious classes.
(7) The enrollment is 85 per cent of the total grade school enrollment. No record of attendance is kept.
(8) The maximum length of the class period is thirty minutes; the first two grades have only fifteen minutes once a week.
(9) The Abingdon Press materials are used.
(10) The method of teaching is optional with the teacher.
(11) In general the movement receives cordial and hearty support. Slight opposition exists, "due to conservatism."

III. *Gary, Indiana*

(1) Week-day religious education as a community enterprise began in Gary in 1917. At present eleven schools are in operation.
(2) Control is vested in a council of religious education composed of the Pastor, Sunday school superintendent, and two lay members of each of sixteen coöperating congregations, representing ten denominations.
(3) Pupils are released from the public schools during play periods. No credit is given.
(4) Expenses are met by subscription through church agency. The industries contribute.
(5) Teachers are obtained from denominational training schools and colleges, twelve being paid, one not accepting pay (eight teachers and two secretaries are employed full time).
(6) Headquarters are in the Y. M. C. A. Classes meet in six churches, three community houses, one religious education building, and in three public school rooms. A variety of equipment is provided.
(7) The enrollment (March, 1926) is 4,790.
(8) The length of the period is one hour less time for going to and from the church and public schools. This varies according to the location of the schools. There are definite divisions of time for worship, instruction, and expressional activity.

(9) The Gary Leaflets, plus community projects, make up the course of study. The Bible is given a prominent place.

(10) Teaching is project and informational. The chief aim is character development.

(11) Miss Abernethy, Superintendent of Religious Instruction, reports that there is splendid coöperation on the part of all elements in the community which are not hostile to Protestantism in general, and that the Greek Orthodox and Greek Catholics are allowing their children to attend. The Serbian priest is taking his children from the Roman Catholic schools to send them. All the colored churches are coöperating this year. "Business men contribute who do not believe in the church." There is "growth, in enrollment, in support from the community, in the type of work done, in the number of centres, in the number of churches coöperating."

IV. *Cleveland, Ohio*

(1) The week-day movement in Cleveland began with the inauguration of four schools during November, 1923, fourteen denominations coöperating. There are now twenty-six coöperative centres, with twenty-eight denominations represented.

(2) Control is vested in a body known as the "Cleveland Council for the Direction and Supervision of Religious Instruction."

(3) All classes meet during the regular public school hours. No public school credit is given.

(4) A budget of $15,000, raised through church agency, provides for the financing of the work during the current year.

(5) Seven university-trained teachers are employed full time.

(6) In 1923, classes met in three public school buildings and in two churches. Opposition to the use of public school property developed. Classes are now held in twenty-six church buildings.

(7) There are 1,930 pupils enrolled. The attendance is reported to be 94 per cent (March, 1926).

(8) Classes meet once a week, sixty-five for a sixty-minute period and twenty-three for a ninety-minute period.

(9) A course of study is being built up to meet the needs of the various age groups.

(10) The method of teaching varies with the teacher.

(11) The rapid increase in the number of schools, in the enrollment, and in financial support is indicative of the way the movement is being received.

V. *Toledo, Ohio*

(1) Twenty denominations coöperate in the maintenance of 166 classes distributed so as to provide for the children in thirty-eight public schools.

(2) The educational department of the Toledo Council of Churches controls the program.

(3) Public school time is used.

(4) Expenses are provided for in the budget of the Council; $10,000 is the current budget.

(5) There are ninety teachers employed part-time and paid at the rate of $1.50 per class session. They are mostly married women with previous public school experience.

(6) Classes meet in churches, parish houses, and in one Y.M.C.A. building.

(7) The enrollment for 1925–1926 is 5,800, and the attendance 95 per cent.
(8) The length of the class period is one hour.
(9) The method of teaching is informational and catechetical.
(10) The program is growing in favor each year. The superintendent of the public schools is "very sympathetic and coöperates splendidly." In replying to the questionnaire, Professor Brunson adds: "The same applies to the majority of principals and with some exceptions to the public school teachers."

VI. *Van Wert, Ohio*

(1) The Van Wert Plan is an adaptation of the Gary Plan to rural conditions. Ten denominations coöperate, and conduct schools in six centres. Grades 1 to 6 are provided for at each centre. Classes have been organized for junior-high pupils.
(2) Control is interdenominational. The Board of Religious Education consists of thirty members, the pastor and two lay members (one woman) from each coöperating church. From this group of thirty an executive committee of seven members is chosen.
(3) Public school time is released. The religious teachers visit the schools in the same manner as the art and music teachers, going from room to room, or having the children come to them in rooms set aside during certain periods of the day.
(4) Each of the coöperating churches agrees to assume such percentage of the total cost of the work annually as the aggregate subscription of its members during the first two years of the work was of the total expense of the years involved. Each church places the amount needed in its budget each year. This is a unique arrangement in that it is based neither on the relative membership of the churches nor on the numbers of pupils drawn from the various denominations. The First Methodist Church is responsible for 30 per cent of the expense and has two hundred and seven pupils enrolled in week-day classes; whereas, the Presbyterian Church, contributing nearly the same amount of money, has but fifty-eight children enrolled.
(5) In Ohio it is legal to use public school buildings for other than school purposes if seven responsible citizens sign a petition requesting the school board to grant such permission. The Board of Religious Education in Van Wert is ready to pay for the use of the public school property if asked to do so. Public school equipment not in use is loaned.
(6) The enrollment this year is 1,625, and the attendance about 96 per cent (exclusive of junior-high classes).
(7) The length of the class period is only thirty minutes, but classes meet twice a week, and since there is no time lost in going from one building to another, the total time for instruction approximates that found in Gary and Toledo. Classes are arranged so as to give as nearly as possible continuous use of the teachers' time.
(8) The Gary Leaflets, published by the Abingdon Press, are used. The teachers attempt to affect correlation with the public school through relating the religious work to that of geography and history.
(9) The teaching combines the project and informational methods. There is no catechetical teaching.
(10) There has been splendid coöperation on the part of all concerned.

4. The Community Type

Under this type of organization the term "community" would have "municipal significance." Such a type would include all denominations — Roman Catholic, Protestant, and Jewish. But such a type of organization has not been set up, and never can be until barriers separating Roman Catholic, Jew, and Protestant are removed.

While there is no instance of a pure community type of organization, there have been a number of attempts to organize the Protestant forces of communities to coöperative action without regard to church membership.

No schools reporting in this present study have such an organization. Several communities report that attempts to run schools on this basis have failed and that the movement has been given up or placed under church control.[1]

In some cases high-school classes may be organized under a community plan, as in Lakeville, Illinois, or under the leadership of the principal of the school, as in Dryden, New York. But such schools relate directly to the problem of public school credit for Bible study and probably should not report as week-day schools of religion. In some cases, such schools may simply be a natural concomitant of the recent movement to correlate the whole community about the school-house.

The "Protestant Christian Citizenship Plan," which is also known as the "Malden Plan," because it is in Malden that Dr. Athearn has been perfecting the organization, does not imply non-church control.[2]

Dr. Athearn says: "The organization must provide for a vital connection with the religious life of the community."[3] And in writing of the Malden Plan, he says:

[1] Evanston, Batavia.

[2] "At least two-thirds of the Directors and at least two-thirds of the City Board of Religious Education shall be elected from the church membership of the churches of Malden but not more than four Directors, nor more than two members of the City Board of Education shall be elected from any single denomination." Walter Scott Athearn, *Religious Education and American Democracy*, p. 159.

[3] *Ibid.*, p. 155.

It is a plan by which the public sentiment in the churches in the local community can control their community programs of religious education. No administration can succeed in a community if it is run contrary to the best interests and the wishes of the local churches. . . . It is not correct to assume that the churches can not control a movement unless they do so "officially."[1]

The week-day religious schools are but one part of the program of the community council of religious education. In 1922, there were "in successful operation" one grade school and two junior-high schools. The methods of control are discussed in Chapter V.

Since movements which tended toward non-church control have in many cases failed and no school (other than in Malden) reports successful operation, it seems logical that financial support and interest should be fostered by direct connection with the organized forces now represented by churches. The community plan does not ensure permanency.

Dr. Athearn feels that where schools have failed under this type of organization it has not been the fault of the organization.[2] This may be true. It may be that society will evolve, through a process, of education, to the point when the whole community can be organized for religious education under a single governing body. But present tendencies point to the adoption of one of the other types, that is to church control.

What type of organization will be best for a community can be found only through a careful study of needs and of the educational agencies already in the field. No program of week-day religious instruction should be undertaken until an organization has been created which promises efficient, economical, and permanent operation.

[1] *Religious Education*, April, 1922.

[2] "Professor Shaver, on page 95 of his report, draws inferences which are grossly illogical and which shows as well an entire misconception of the Malden Plan. He knows very well that the failure of the Evanston, Illinois, schools was due to causes which were not related in any way to the form of community organization, and that the reorganization under another form of community control has not solved the problems of week-day religious schools. Professor Shaver knows that the temporary suspension of the Malden High School of Religion was in no way related to the form of community control." Athearn, "The Malden Plan," *Religious Education*, xvii, 208, 209 (June, 1922).

CHAPTER V

METHODS OF CONTROL

No two communities present the same needs. And since methods of control must be evolved with reference to actual community situations, methods vary in direct proportion to the number of communities establishing week-day religious programs.

Gary developed a plan to meet its own peculiar needs. Van Wert adopted the "Gary Plan" in its essentials, but found it necessary to make modifications in order to adapt it to rural conditions, and developed a plan now known as the "Van Wert Plan." Batavia, finding community coöperation unsuccessful, developed a loose type of control known as the "Batavia Plan." Toledo, with a federation of churches already an actuality, placed control of week-day religious instruction under departmental organization. Dayton made use of a strong Sunday school organization. Cleveland, aroused to coöperative endeavor through its Federated Charity and Community Chest drives, has capitalized this spirit and conducts twenty-six week-day schools[1] under "The Cleveland Council for the Direction and Supervision of Religious Education," which at present represents twenty-eight Protestant denominations.

In some localities individual church enterprise is all that is possible. In others, it is the first step toward a broader program. The majority of communities reporting have found conditions favorable to some type of coöperative activity. In forty of the localities reporting, denominational interests have been pooled in a common endeavor to provide religious instruction for all the children regardless of church affiliation.

In general, methods of control may be grouped under the types of organization discussed in Chapter IV.

Group I. The Individual Church Type. Control is vested in a body representing the individual church.

[1] March, 1926. All use public school time.

Group II. The Individual Church Coöperating Type. Control remains in the individual church, but a board made up of representatives from the coöperating churches acts in an advisory capacity.

Group III. The Interdenominational Church Coöperating Type. Denominational interests are pooled. Control is vested in a Council of Religious Education representing the coöperating churches.

Group IV. The Community Type. Control is vested in a Community Council, or Board of Religious Education, without regard to church membership or religious affiliation.[1]

Types I, II, and III have been in successful operation. Each type is apparently fitted for particular local conditions.[2] Community control represented by Type IV is theoretically the highest form of coöperative activity.

Each of these types of control, therefore, possesses value; and our problem is that of determining, for each type, a basis of organization which will provide for proper relationships in administration.

1. *Control vested in a body representing the individual church.* This type of control lends itself most effectively to denominational extension work, and is most prevalent in schools conducted by Methodist, Presbyterian, Episcopalian, Lutheran, and Congregational churches.[3]

Frequently, week-day religious education conducted by the individual church is but an extension of the Sunday School work, under the same or a modified organization. There is no magic power in new organization and nothing of value in the old should be lost. An adequate program of religious education, however, demands the correlation of all the educational agencies of the church, the Sunday school, the young people's societies, and the week-day church school. This is usually best accomplished through complete reorganization involving restatement of aims and methods.

[1] No school reporting in this study is organized without regard to the denominational affiliations of members of the Council or Board.

[2] See chapter IV.

[3] On the basis of individual church schools reporting.

Control should be vested in a Council or Board of Religious Education elected by the church membership. This body should be small, of from three to seven members. Its function should be legislative and deliberative.

Educational policy in the larger cities has already reduced the size of public school boards of education.

Cubberley summarizes the arguments favorable to a small Public School Board as follows:

> The small board is far less talkative, and hence handles the public business much more expeditiously; it is less able to shift responsibility for its actions; it cannot so easily divide itself up into small committees, and works more efficiently and intelligently as a committee of the whole; and it cannot and will not apportion out the patronage in the way that a large ward board can and will do. A large board is unwieldy and incoherent; it seldom transacts the public business quietly and quickly; it tends too frequently to become a public debating society, where small or politically inclined men talk loud and long and "play to the galleries" and to the press. . . . It is almost always divided into factions, between whom there is continual strife and rivalry, and important matters are usually caucussed in advance and "put through" by the majority at that moment in control. A reduction in size to a body small enough to meet around a single table and discuss matters in a simple, direct, and business-like manner, under the guidance of a chairman who knows how to handle public business, and then take action as a whole, is very desirable.

Church and State policies differ to some extent. Conditions existing in religious and in secular education are not at all points comparable. But the reasons which make a small Board desirable in public education, hold with reference to religious education.

Committee organization is especially undesirable, in that the committees cannot exercise intelligently the functions usually assigned to them. For example, a committee on textbooks, on courses of study, or on grading and promotion, cannot ordinarily be composed of persons capable of making wise decisions in matters which require the professional knowledge and judgment of experts in the field of religious education. Such a committee would more generally be composed of persons filled with religious zeal, or a desire to do something without an understanding of their duties sufficient to prevent usurpation of the executive function.

Frequently the large board and the committee organization are quite in harmony with, if not the result of, a recognized church

policy which seeks to enlist in organized activity as many church members as possible. If the responsibility is accepted by a considerable number of those appointed or elected, the policy often seems to justify itself in the minds of church leaders and they are loath to change. There are, however, methods of enlisting the church membership for service, without inviting participation in forensic debate, or providing opportunity for widespread interference in the management of the schools.

2. *Control in the individual church with an advisory board representing the various coöperating churches.* This represents a very loose type of coöperative activity. It is essentially a grouping of churches which individually control and supervise their own schools, coöperating in such matters as publicity campaigns and the securing of time concessions from the public schools.

The following table shows the number of denominations coöperating in six communities selected as typical of this type of control.

TABLE VI

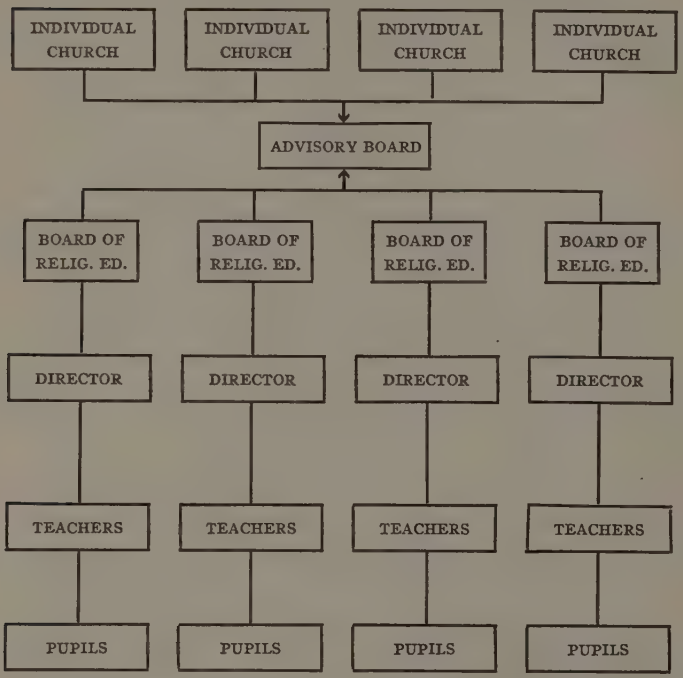
THE NUMBER OF DENOMINATIONS COÖPERATING IN THE SIX COMMUNITIES SELECTED AS TYPICAL OF THE INDIVIDUAL CHURCH COÖPERATING TYPE OF ORGANIZATION

Place	Number of coöperating denominations
Batavia, Illinois	10
Fergus Falls, Minnesota	12
Somerville, New Jersey	8
Geneva, New York	5
Marietta, Ohio	9
Tiffin, Ohio	7

Diagram VII shows the proper relationships in this type of organization. Each church is represented on an advisory board; but denominational control and supervision of the individual church school is assured.

DIAGRAM VII

SHOWING THE PROPER RELATIONSHIPS IN THE ADMINISTRATION OF THE INDIVIDUAL CHURCH COÖPERATING TYPE OF ORGANIZATION

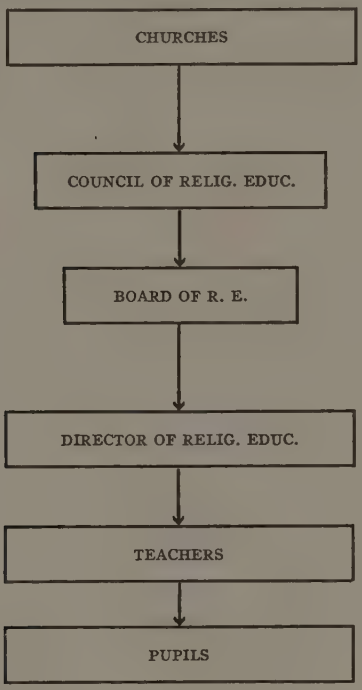


3. *Control vested in a central body representing the coöperating churches.* Under this type of control, denominational interests are pooled, and a system of schools is established and administered by a central body in which each coöperating denomination is represented.

The number of denominations uniting in this manner varies from three, in the Ithaca Week-Day School of Religion, to nineteen, in the Oak Park Community Schools of Religious Education. In the main, the central body, elected by and, therefore, responsible to the churches, acts through a smaller body chosen from its number. See Diagram VIII.

DIAGRAM VIII

SHOWING THE PROPER RELATIONSHIPS EXISTING IN THE INTERDENOMINATIONAL CHURCH COÖPERATING TYPE OF ORGANIZATION



The larger body is usually called the "Council of Religious Education," or the "Board of Religious Education." If the former name is applied, the smaller body may be known as the "Board of Religious Education." Otherwise, it is generally known as the "Executive Council," or the "Executive Committee."

In Toledo, where the week-day religious instruction program is but one phase of coöperative endeavor conducted by the "Toledo Council of Churches," control rests in the hands of a committee of

five religious educational experts, who employ a Director of Religious Education as their executive officer.[1]

In Van Wert, week-day religious education began under a committee elected by a body of "select laymen" representing most of the churches of the community. But after one year this committee was expanded into a "Board of Religious Education," to care for the work permanently. At present this Board is made up of thirty members, two lay members (one woman) and the pastor of each of the ten coöperating churches. From this number, an executive council of seven members is chosen. "The organization was made as simple as possible, so that there might be no waste of time and energy."[2]

In Gary, each coöperating church has four representatives on a Board of Religious Education: two selected by the church, the pastor, and the Sunday School superintendent.[3] This Board meets three times a year (oftener if called together for special business). It determines the general policies and is the final authority in all matters pertaining to the week-day religious schools.[4]

From this board, persons familiar with educational work are chosen as an executive committee. "There shall be an executive committee of eleven members which shall be chosen at the annual meeting" (of the board).[5]

This executive committee is the body which actually administers the schools. Its powers and responsibilities as set forth in the By-Laws are:

[1] Committee in charge, Toledo:
Rev. Harry Walker Vincent, D.D., Chairman. Professor R. H. Demorest, Principal Scott High. Rev. J. Leslie French, Ph.D. Professor A. W. Trettien, Ph.D. (author of course used in schools). Professor H. R. Kreider, Ph.D. Director, Professor M. Brunson.

[2] Literature used in publicity campaign, 1921.

[3] Presumably the pastor and the superintendent of the Sunday school are intelligently interested and suitable representatives. They are not likely to play politics or seek personal gain. Cf. "Ex-officio membership on public school boards of education"; Cubberley, *Public School Administration*, p. 90.

[4] *Community School for Week-Day Religious Instruction.* A pamphlet by Wm. Grant Seaman and Mary E. Abernethy.

[5] By-Laws of the Board of Religious Education, Gary, Article III.

The Executive Committee shall have power to act for the Board in all matters, except that it shall not have the power to rescind any action of the Board, it shall not purchase or sell real estate, it shall not incur financial obligations in excess of the budget granted by the Board, and it shall refer to the full Board all larger matters affecting the policy of the Board or interests of the Association.[1]

The Executive Committee shall prepare and present to the March meeting of the Board a budget of expenditures for the next school year following. A corrected budget shall be presented at the September meeting of the Board.

Five members of the Executive Committee shall constitute a quorum.

Minutes of the meetings of the Executive Committee shall be kept and recorded in the same book with those of the Board of Religious Education.

Such additional standing or special committees as are found necessary for successful prosecution of the work of the Board may be chosen from time to time.[2]

The executive officer of the board is known as the Superintendent. He is expected to teach, to nominate the other teachers, and to have authority over them, and in general to supervise the educational work of the Board.[3] (Cf. Diagram VIII.)

In Rochester, there is an association known as "The Week-Day Religious Education Association of the North-West Section of Rochester." The organization consists of a Council composed of the pastor and two other representatives from each coöperating church. Representatives are elected for terms of two years. The Council has power at the annual meeting

to select from the residents of the community as many as five persons who may or may not be members of any congregation in the community. . . . These persons shall be members of the Council with equal standing and powers as the other representatives. These members at large shall, however, be members of some evangelical congregation. The Council shall have the power to fill vacancies occurring in the number of these members at large.

The Council elects by ballot a president, a vice-president, a secretary and treasurer, who serve for one year or until their successors are legally appointed. These officers are ex-officio members of an executive committee, to which three other members are appointed by the Council. Not more than three of the members of this executive committee can be from the same denomination.

[1] Article III, sec. 2.

[2] By-Laws of the Board of Religious Education, Gary, Article III, secs. 3, 4, 5, 6.

[3] "The Superintendent shall be expected to teach. He shall also be the executive officer of the Board. As such, he shall nominate the other teachers and have authority over them. He shall have general supervision of the educational work of the Board." Article V, sec. 2.

The duties of the Council are listed as follows: (*a*) To make a study of the principles and methods of religious education. (*b*) To stimulate and educate public sentiment. (*c*) To establish and maintain the system of religious education as outlined. (*d*) By canvass or otherwise to provide funds for the work of the Association.[1]

In Dayton, a strong Sunday School Association has been reorganized into a Council which appoints a "Commission" to administer the schools. In 1922, action was taken by the Executive Committees of the Montgomery Sunday School Association and the Dayton Council of Churches, changing the association's name to "The Sunday School Council of Religious Education." This association is now recognized as the accredited interdenominational organization for religious education in Dayton and Montgomery County. It serves the Dayton Council of Churches as a religious education department.

Week-day religious instruction is in the hands of a commission of twelve members, known as "The Council's Commission on Vacation and Week-Day Schools." The members are appointed by the Council from among recognized leaders in the educational and business life of the city. The executive officer [2] appointed by this body is known as "Supervisor of Instruction." [3]

In Wilkinsburg, control of week-day religious instruction is vested in a "Council of Religious Education," made up of representatives from each of eighteen different coöperating churches. This Council appoints its own executive committee.

In Oak Park, final authority rests in a council upon which the majority of members serve ex-officio. Membership includes

(*a*) Pastors and directors of religious education of the coöperating churches; (*b*) Superintendents of the same; (*c*) Representatives of such organizations within the community as touch upon the work contemplated by the Community Council.[4]

[1] Constitution and By-Laws for the Week-Day Religious Education Association of the North-West Section of Rochester, sections 3, 4, 9.

[2] Miss Blanche Carrier, Bachelor of Religious Education, Boston University. Formerly a teacher in Malden.

[3] Campaign literature by Ira S. Richmond, Executive Secretary, 500 American Building, Dayton, Ohio.

[4] Statement by Frank M. McKibben, Community Director.

The present Executive Committee consists of thirteen persons selected by the Council and known as "The Oak Park and River Forest Board of Religious Education." (Cf. Diagram VIII.)

Diagram VIII shows the proper relationships in this type of organization. In general, the methods of control outlined conform to this plan. In each case, final authority rests in a relatively large body representing the religious interests of the community. In each case this body works through a smaller group, which in turn appoints an executive officer to supervise and administer the schools. In each community cited, trained leadership is enlisted, schools are developing rapidly, and there is promise of permanency of the movement. There are, however, certain general principles which should be considered in the formulation of new programs.

(1) Week-day religious instruction is a project of the Church, not of the Sunday school. In reorganizing the existing agencies, as was done in Dayton, it would be best to organize on the basis of Church rather than Sunday school control.

(2) Persons representing the coöperating churches on an interdenominational board should be appointed officially. To provide for ex-officio membership is at best doubtful policy.

(3) All the religious interests of the community should be represented on the larger body, or council.

(4) The smaller body, or board, should be selected from the recognized leaders in the educational and business life of the community on the basis of ability to serve and without regard to denominational affiliations. It should not be so large that it cannot meet around a table and conduct its business in an orderly and efficient manner. Boards with five or seven members are usually more efficient than those of a dozen or more.

(5) The use of the names Council of Religious Education and Board of Religious Education for the larger and smaller bodies respectively makes for clearness regarding function. The use of the term "executive" with reference to the smaller body is likely to cause some members, even when sitting as a board of religious education, to confuse their own legislative and deliberative function with the executive function vested by them in the Director of Religious Education.

(6) Committee organization is open to the same criticism under this type of organization as under the Individual Church Type.[1]

4. *Control vested in a Council representing the community as a whole.* Pure community organization successfully carried out would provide a system of religious schools which would parallel the system of public schools and would be equally efficient. Such an organization would necessarily enroll all the religious elements of the community, Catholic, Jew, and Protestant, in a common endeavor to provide religious instruction for every child. No community reports such organization.

The "Christian Citizenship Plan," more generally known as the "Malden Plan," approaches community coöperation and is classed as a community school to differentiate it from the federated denominational.

Under this "Christian Citizenship Plan," final authority rests in a legally incorporated body known as the "Malden Council of Religious Education." This Council operates through seven departments at present.[2]

(1) The Malden School of Religious Education. (The normal training school of the system).

(2) The Malden Week-Day Schools of Religion. (The grade schools, junior and senior high schools).

(3) The Malden Professional Conferences. (The professional religious education association for the church school teachers and officers of the city).

(4) The Malden Festival Choruses. (Regional choirs, organized throughout city, conducting programs developing community music, pageantry, and art).

(5) The Malden Young People's Council. (Plans programs for the purpose of developing the lives of young people, physically, socially, mentally, and religiously).

(6) The Malden Council Quarterly Conferences.

(7) The Malden Children's Week.

Any person in the community may become a member of the Council by a majority vote of those present at any meeting of the Board of Directors, without regard to church or denominational affiliation.

Twenty-one members constitute a quorum for the transaction of business.

[1] None of the systems mentioned in this section report committee organization.

[2] Chas. E. Garran, *Religious Education*, xviii, 122, 123 (April 1923).

At the annual meeting of this Council there are elected, by ballot, a president, a treasurer, a clerk, a board of directors, and a city board of religious education.

The Board of Directors has fifteen members, twelve elected, and three, the President, treasurer, and clerk of the council, serving ex-officio.

The City Board of Religious Education has a membership of nine, all elected and serving for three years.[1]

Religious experts are employed to execute policies once they are decided upon.

In theory, the Council is the community, and as the Executive Secretary, Mr. Garran, writes,

> Its meetings may well be compared to our American town meetings, and its board of directors to the town's board of selectmen. . . . The legally incorporated body presents an appearance of stability, insures permanency and legal protection and secures public confidence.[2]

Mr. Garran and Dr. Athearn both claim that this is true practically as well as theoretically.

The organization, however, represents an enterprise which is essentially Protestant. Theoretically, membership is not confined to those of the Protestant faith. Practically, it is so limited, in that certain religious elements can not coöperate because of their own religious prejudices. Moreover, while membership on the Council of Religious Education is not qualified by requirements of religious affiliation, membership on the Board of Directors, or on the City Board of Religious Education, is so qualified.

> At least two thirds of the Directors and at least two thirds of the City Board of Religious Education shall be elected from the church membership of the churches of Malden, but not more than four Directors, nor more than two members of the City Board of Education shall be elected from any single denomination.[3]

Diagram IX shows the proper relationships in Community Type of organization.

The Council of Religious Education, representing the whole community, selects three, five, seven, or nine persons, depending

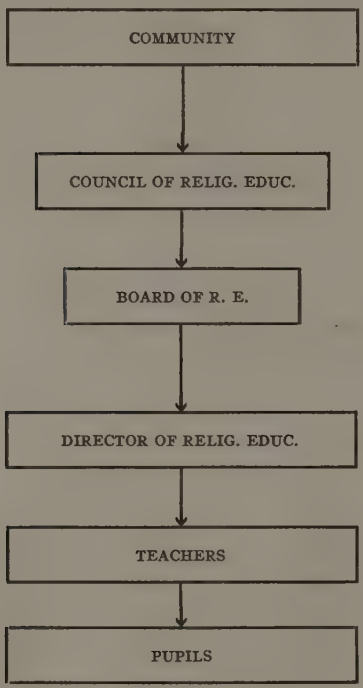
[1] By-Laws of the Malden Council of Religious Education; quoted by Athearn, *Religious Education and American Democracy*, pp. 157–164.

[2] *Religious Education*, xviii, 122 (April, 1923).

[3] Athearn, *Religious Education and American Democracy*, p. 159.

DIAGRAM IX

SHOWING THE PROPER RELATIONSHIPS IN THE COMMUNITY TYPE OF ORGANIZATION



on the population and its distribution, to serve as a Board of Religious Education.

This Board bears the same relation to the administration of religious education in the community that the Board of Education bears to the administration of public instruction. It selects a Director of Religious Education; approves the faculty, curriculum, and textbooks which he recommends; formulates rules and regulations governing the schools; makes general provisions as to quarters and equipment, and, in general, supervises the educational work undertaken by the Council.

Possible methods of control in a community are necessarily limited by local conditions, such as, population, distribution of churches, spirit of denominational coöperation, and community consciousness. No one method is suitable for all conditions.

Inauguration of a program of week-day religious education should be delayed until organization in harmony with accepted principles of school administration is possible. The actual establishment of schools should be postponed until community consciousness is aroused to the point where it will make it financially possible to employ trained leadership.

CHAPTER VI

ORGANIZATION OF THE EDUCATIONAL STAFF

I. Leadership

In schools possessing Type I and Type II organization, reports show that frequently the pastor or Sunday School superintendent is the leader, and not infrequently a teacher, in the week-day church school. In some of the smaller schools the pastor is the only teacher, while in a considerable number the work is reported to be in the hands of the regular staff of the church. In schools organized into systems such as exist in Gary, Van Wert, Toledo, Cleveland, Dayton, Wilkinsburg, and Oak Park, leadership is vested in a director or superintendent of week-day religious instruction.

The Pastor. As the recognized leader of the organized religious interests of society, the pastor of the church has a definite responsibility with reference to week-day religious education. This does not mean that he should conduct classes or actually participate in their administration. He may or may not be an educational expert.[1] In either case, his time and energies are constant factors in the situation, and he can devote them to the week-day programs only at the sacrifice of efficiency in his broader functions as pastor of the whole church.

What relation he actually has with the educational organization depends on the local situation; the size of the church, community interest, the availability of workers and funds, and his own peculiar abilities. If local conditions make it advisable for a pastor to take a direct part in an educational program, such participation should be recognized as temporary and steps taken to secure trained leadership to take over the responsibility for the work. Experience has shown that in building up large Sunday Schools, and men's Bible classes, pastors have frequently created

[1] The modern theological school requires a knowledge of the general principles involved.

situations where the membership of a Bible class exceeded the weekly church attendance. Churches are no longer one-man affairs and no pastor can do justice to his functions as representative of the religious interests of the whole community and at the same time efficiently administer an educational program.

In general, the pastor's responsibilities with reference to a week-day program are: (*a*) To arouse public consciousness as to the need for religious education; (*b*) to educate his own church people to their responsibility in meeting the need; (*c*) to find out through his own efforts or through competent persons what is being done and report to the church; (*d*) to become acquainted with the officers and teachers; (*e*) to establish as many personal contacts with the children and their parents as possible; (*f*) in general, to keep himself informed as to the best ways of accomplishing the educational task of the church.[1]

Officially, his position should vary according to the local needs and his own peculiar abilities. Individually, or as a member of a ministers' association (Van Wert), he may participate in the organization of a lay board of control. In some cases, he may be justified in organizing a class himself, or in appointing a teacher to do so, as a part of the scheme whereby he proposes to demonstrate to the community not only that religious education is a need but that the establishment of week-day classes in religion is possible and feasible. The pastor should not be ex-officio a member of the Board. His relationship to that body should depend on his ability to serve and on the relative importance of the demands made on his time and energies.

The Director of Religious Education. In organization represented in Types I and II, each church has its own director of religious education. This officer is responsible for all the educational work of the church outside the pulpit. It is his task to effect correlation of the Sunday church school, the week-day church school, and the young peoples' societies.

In Type III organization, the week-day work is placed under a director of religious education who acts for a board of education responsible through a council to all the coöperating churches.

[1] Squires, *Organizing the Church School*, p. 63.

Under this organization instruction cannot be made to correlate with existing programs in the Sunday schools and young people's societies of the various churches coöperating; and the responsibility of effecting correlation rests with the individual church.

But whether the director represents the entire educational interests of a local church or the week-day religious programs of a system, as in Toledo, Gary, and Van Wert, his position and responsibilities are essentially the same. His relation to the church is the same as that of the pastor; and he is frequently known as the "educational pastor," to avoid confusion of functions. He is a co-worker and not the pastor's assistant or church visitor. He has specific duties for which he is responsible.

In general, the office of the director of religious education is comparable to that of the superintendent of public instruction.

With the rapid increase in the number of university departments of religious education and the establishment of community training schools, professionally trained men and women are becoming available as directors. There is still a lack of suitable material; many enterprises are hampered, and not a few doomed to failure, because of inefficient leadership and hastily prepared programs.

Standards as to general education, professional training, and experience should equal those required of public school officials. But granted all of these, personal qualifications are of paramount importance. They are even more essential than in public school administration; notwithstanding the fact that they have been rated as high as 85 per cent in scales for determining the fitness of public school officials. The director of religious education must be a person who is above reproach morally and can command respect by his physical appearance and general bearing. It is what he is that counts. What he does and says can not long belie his true character.

Extreme care must be exercised in choosing a person suited to become the leader and director of youth—in the interpretation of life lived in society, of the cause-and-effect relationships of spiritual laws, and in the inspiration of life lived in accordance with proper attitudes, ideals, and aspirations.

II. The Teaching Corps

No matter how sound the organization or how efficient the director, ultimate success depends on the teachers.

At the present time, reports show that teachers are drawn from a variety of sources. Frequently, the situation is similar to that found in many Sunday schools. Teaching is voluntary and the superintendent is constantly looking for persons possessing the qualification "willingness to take a class."

Schools in the following communities report that week-day religious teaching is done by the regular staff of the church or churches: Denver, Colorado; West Salem, Illinois; Caldwell, Ohio; Clear Lake and Fergus, Minnesota; Appleton and Mineral Point, Wisconsin.

In about half of the schools reporting as to the source of teachers, married women of the church are enlisted. Batavia, Illinois, and Scituate and Foster, Rhode Island, are taken as typical. One report from Batavia states that the movement is less enthusiastically supported, and that there has been a slight falling off in enrollment due to a lack of trained teachers. Mr. Burgess, in charge of the five schools in Scituate and Foster, states that married women teaching there have proved most satisfactory.

Of the schools reporting, 378 state the number of persons teaching. These schools represent 74 communities and employ 672 teachers.[1]

From statistics gathered, it appears that the majority of teachers are voluntary part-time workers, but that the majority of children are taught by paid teachers either on part-time or full-time. The reasons for this are (1) schools using voluntary teachers have relatively small enrollments, while schools organized into systems have large enrollments per class; and (2) a full time teacher can handle twenty-five classes a week if classes are properly arranged, whereas the voluntary teacher handles on the average less than two classes per week.

[1] Not counting the schools in the Calumet District, Indiana, where over 100 teachers are employed.

TABLE VII

THE NUMBER OF PART-TIME AND FULL-TIME TEACHERS IN 318 SCHOOLS

Part-time teachers	533
Full-time teachers	67
Not specified	72
Total	672

Of the 74 communities reporting as to the number of teachers employed, 55 indicate part-time teaching, 18 report full-time, and 13 report both part-time and full-time. See Table VIII.

TABLE VIII

NUMBER OF COMMUNITIES REPORTING PART-TIME AND FULL-TIME TEACHERS

	Number of communities
Part-time teachers	55
Full-time teachers	18
Both	13
Not stated	12

Training. A large number of the schools reporting fail to give any information as to the training teachers have had; and the majority of the others use blanket phrases similar to "the same training as public school teachers," "day and religious school experience," or simply "qualified."

Salary. Of the teachers reported, 341 are voluntary and 292 paid. This does not include the teachers in the Calumet District, Indiana, or in New York City; because of the impossibility of determining the relative numbers on the basis of information received.

TABLE IX

THE NUMBER OF PAID AND VOLUNTARY TEACHERS IN 318 SCHOOLS.

Paid teachers	341
Voluntary teachers	292
Not stated	39
	672

The majority of the systems reporting employ paid teachers, the pay ranging from $.60 to $3 a class session for part-time work, and from $900 to $2,000 for full-time work.

Adequately trained teachers are not available in most communities, and will not be until salaries are increased to the point where they will induce young people to enter the training schools. The difficulty of securing teachers for religious instruction links very closely with the public school situation.

Where there is sufficient correlation with the public schools and money enough to justify full-time teachers, the problem is simplified. Fewer teachers are needed, and persons having professional training and experience can be secured.

Full-time teachers are employed almost exclusively in Gary, Van Wert, Hobart, Grand Rapids, and Oak Park. In Gary, eight full-time teachers instruct over 3,000 children each week. This is possible because the platoon system operating in the public schools makes it practicable to release children at all hours of the public school day, and the distribution of church schools is such that, going to and from the religious classes consumes a minimum of time.

In Van Wert, not only is it possible for a teacher to meet a class at each hour of the day, but, since most of the classes meet in the public school buildings, she need lose a minimum of time between classes.

In Toledo, where public school time is released on one afternoon only, 68 teachers are required to teach 105 classes. In the Calumet District of Indiana, over one hundred part-time teachers are employed. A majority of these are married women who have had both training and experience in public school work, although a few ministers and persons with Sunday School experience are teaching.

Full-time professional teachers may be secured at a price, either direct from training schools or from communities offering less inducement from the standpoint of salary, professional advancement, and social life. Communities requiring a large number of part-time teachers must train them.

In East Orange, New Jersey, the usual method of the training

class proved unsatisfactory in that the course was spread out too long, students left the community to go to college or professional school, and few actual teachers were turned out. Moreover, the training was not adequate for the type of work desired. Teachers are now recruited from three groups mainly: (1) returning graduates from colleges and normal schools; (2) teachers with public school experience; (3) qualified church school teachers coming from other communities.[1] And training is given through a series of short courses which form a general scheme termed by the Director, Rev. C. Ira Hellstrom, "opportunist teacher training." Mr. Hellstrom writes concerning these short courses that they fall into three classes:

> those dealing with the aims of religious education designed for all who expect to teach; those concerned with modern methods, psychology and pedagogy, for college people who have had no training in education but know something of the modern point of view of the Bible and religion; and finally those courses on the use of the Bible for religious education, designed for public school teachers and others who know how to teach but never had much training in Bible and religion as we think of these things.

Professor Brunson who has been Director of the week-day Bible schools for the Toledo Council of Churches for three years writes:

> If I were to propose a program relative to the supplying of teachers for this work, it would be something like the following:
>
> (1) Develop the work in any community only just as rapidly as a teaching force adequately prepared can be secured. To go beyond this spells failure in that community and a set-back for the whole movement. It occurs to me that the securing of a sufficient number of teachers to carry on a week-day program for individual churches or even a denominational program will be next to impossible at present.
>
> (2) Use the existing agencies to train for the immediate future. The technique of the classroom is common to all kinds of teaching in the same grade.
>
> (3) Arrange, where possible, supplementary courses to those given in normal schools and educational departments of colleges and universities which will enable students to specialize in religious subjects. This could be done for regular credit even if not given under the direction of the institution itself. Many Christian colleges already have this arrangement in their program.
>
> (4) Let those interested in this great work use every influence toward the churches, adopting the means of giving the proper training for the teaching function of the church with standards no less in requirement than are now existing for the public schools.

[1] *Religious Education*, p. 371 (Dec., 1923).

Standards

In public school education it has been found necessary to prepare schedules of points for the board to consider in the appointment of teachers. If this is important in public education, it can be of no less value in religious education. Building up a teaching force on the mere willingness of this and that individual "to take a class" can never produce satisfactory results. In selecting his fellow workers, the director must therefore have in mind certain standards.

There are two groupings of standards: (1) personal standards and (2) ability standards.

Personal standards are established on the theory that "no one teaches any higher than he lives"; that "actions speak louder than words." This means that the individual must not only refrain from undesirable conduct but must do something. He must be a positive factor. And above all, he must have an understanding of the purpose of his work. Strict standards will not only keep out undesirable teachers but will attract the capable and strong who are not attracted to a program in which "willingness to teach" is all that is required.

Ability standards involve both personal fitness and acquired skill. General physical appearance, health, breadth of education, professional training, the character of positions previously held, and one's record of accomplishment are the main factors to be considered.

Since, as we have already noted, the majority of the week-day religious teachers are part-time workers (see Table VII), we have a double problem. While we might set up standards for professional ability and expect part-time teachers, whether voluntary or paid, to approximate them, it is not expedient to do so. If the standard is set high enough to ensure the best professional service obtainable for full-time work, the voluntary part-time teacher will be discouraged at the start. There is need therefore of two sets of standards: one for persons making teaching a profession, and one for persons who make it an avocation.

Professional ability standards should require graduation from

college and at least one year of study including courses in educational psychology, educational administration, principles of religious education, methods of teaching, observation, and practice.

Boston University now gives degrees in religious education. In a number of colleges not giving recognition through a special degree, a certificate is given for the satisfactory completion of a certain number of courses.[1] Training schools and departments of religious education have sprung up in various parts of the country within the past few years, and there is every reason to believe that standards at least as high as those secured in the public schools can and should be insisted upon.

Standards for voluntary teachers are the same as to personal qualifications and general education. They differ only in amount of professional training and experience. If a teacher will not take the trouble to come up to a minimum standard, a standard which should be as high as the local conditions will justify, he does not appreciate the character of the work he is attempting to do and should be replaced at the first opportunity.

The child learns in essentially the same way as does a kitten. Church school boards frequently forget this and rely upon some miraculous or mystical power supposed to be inherent in Biblical material or in an institution. While a spirit of reverence may be developed through attending classes in great cathedrals and in participating in ritualistic services, this alone can not adequately prepare for life lived in the group. A broader program, involving actual participation in life's activities, is needed; and directors and teachers must be selected on the basis not only of personality and religious zeal, but of professional standing and ability to see the broader applications of religious truths and interpret them in terms of pupil activities.

Father Dunney, in his book, *The Parish School*, makes several references to some mystical power which he claims comes to the aid of Catholic teachers making them better purveyors of mathematical and historical as well as of more strictly religious truth. In discussing the quality of the teachers secured he says:

[1] Squires, *Organizing the Church School*, chap. V.

We have the church, the great teacher of the world, as our prototype, and *by some instinct, a certain unconscious imitation of her finds its way into the mind and heart of the Catholic teacher, so that, though often out of poorer material, we can produce teachers who excel* in personal hold over children and influence for good by their great affection and the value they set on souls.[1]

Teachers must seek their inspiration in the social relationships if they are to meet the needs. Adequate religious education prepares for living, not for the perpetuation of dogma or institutional allegiance. Environmental influences are selected, and the individual's responses are, by the very nature of the educational process, conditioned. But, in the selection of the ideas, ideals, and attitudes by means of which we propose to condition individual development, "usability" — that is, adaptability and value in the light of the present situation — must be the determining factor.

Nothing short of the best leaders and teachers of religious education procurable must be the demand of every program. This means persons with breadth of education and experience; persons who can interpret life and provide for the pupil a broad basis of understanding of his world; persons who can guide developing lives into purposive activity in harmony with ideals and attitudes conducive to the highest individual and social welfare.

[1] Dunney, *The Parish School*, p. 103.

CHAPTER VII

THE COURSE OF STUDY

The whole child goes to school, to play, to movies, to church, in time to work, and always to his home for certain hours of every day. Its life is subject to influences every hour which leave their imprint upon it. Experiences in each of these situations may reinforce the growing moral life or tend to neutralize the good effects wrought by the others.[1]

THE goal of religious education, as of all education, is adequate living. This means that the course of study must be arranged with a view to enabling the individual pupil to arrive at an understanding of his universe and his relation to it, and to direct his life in the light of this understanding.

Subject-matter must deal with the problems and needs that the individual is now facing. Only that type of traditional material should be kept in the course of study which will throw light upon the individual's experiences and thus aid him in their interpretation, and increase the basis of understanding out of which his purposes grow.

Life is becoming more and more complex as science continues, through inventions of means of travel, of communication, and of harnessing power, to enlarge the scope of human relationships and increase the number of social contacts. Methods of social control must keep pace if "catastrophe"[2] is to be averted. This means the development of scientific study in the realm of ideas, ideals, and attitudes. It means "learning to live by living." The underlying aim of the course of study must therefore be that of stimulating to right conduct, not the amassing of information. Fixed curricula and traditional methods can never find a place in an adequate program of religious education.

The subject-matter should always be a means to higher development, never an end in itself. Individual and social needs are constantly changing; new scientific data regarding human learning and social relationships are evolving; man's understanding of

[1] Engleman, *Moral Education in School and Home.* [2] Dewey.

nature and his control of natural forces are advancing; and the materials of religious education must be subject to continuous re-evaluation, in order, not only to preserve and transmit, but also to improve the spiritual heritage of the race and develop adequate social controls.[1]

Principles Underlying the Development of a Course of Study

(1) *Setting the problem.* The formulation of an adequate course of study is conditioned by the general aims of the program, the needs and capacities of the pupils, the time available, and the nature of the training received at home, in the Sunday school and in the public school.

This means that before the formulation of a course of study is actually begun there should be (*a*) a careful study of the general problem of religious education; (*b*) a survey of local conditions and needs; (*c*) an evaluation of agencies in the field with reference to their possibilities of improvement and growth; and (*d*) an attempt to correlate all of the educational agencies that there may be no duplication of effort.

(2) *Evaluation and Selection of Material.* There is a great mass of culture material, all of which was once a part of life. History, science, language, and religion have been developed through a long process of evolution in which the valuable and serviceable has been retained and added to.

Out of this mass of data, an innumerable number of religious concepts have evolved. Many have dropped out, or continue only in sections of the earth remote from the influences of civilization. Others have become parts of great religious systems and in many cases survive as parts of the whole rather than through any

[1] "Religion involves the whole life and not just a department of it. Knowledge, alone, even of the most vital religious truths, does not constitute religion. It is possible to know much about religion without becoming religious. To knowledge must be added religious attitudes, interests, ideals, loyalties, appreciations, and emotions. But even religious knowledge and religious attitudes combined do not constitute religion. Not until the knowledge and attitudes have become conduct, not until they have found expression in the complete range of one's decisions, acts, and habits, is the cycle complete and the product religion." Geo. Herbert Betts, *Occasional Papers*, No. 2, p. 8.

merit of their own. Man once placated the river that drowned his brother and worshipped the object that became associated with success in the hunt; and large groups of mankind have not progressed far beyond these lower levels in religious development. But the evolutionary process has developed more rational systems of thought.

The task of the religious educator, therefore, is that of selecting from the great mass of concepts the best and most significant for the present individual and social needs; through careful guidance to prevent the repetition of mistakes, and direct life in paths discovered only at the cost of human sacrifice and suffering.

It is the function of religious education, in general, to seek persistently through the whole range of human experience for new factors to enhance human relationships. This involves study of the great religions of the world and a reinterpretation of the teachings of religious leaders. It means devotion to truth wherever found, and life lived according to facts as far as they are ascertainable.[1]

We can make the best possible adjustments in individual and social relationships only as we discover the experience of the race with reference to given modes of conduct. This means not only study of religious systems and teachings as traditionally conceived, but study of the activities that lead toward the physical health of the community, removal of causes of poverty, the establishment of justice in economic, industrial, and national relationships, and, in general movements leading toward social amelioration. And in all this discovery of truth the scientific method offers the greatest hope.[2]

[1] Writing of breadth of search of religious experience, Artman says: it should be "as wide as the local situation allows: if possible as wide as man. There are nine great Bibles, all of which deal with the ways of living. There are wonderful suggestions in literature, histories, arts, sciences, skills. Life is better the more perspective it has for its judgments." J. M. Artman, *Religious Education*, xvii, 156 (April, 1922).

[2] "The greatest contribution religious education can make to moral and religious living is that of insisting on facts before action. Action from prejudice, or habit or even principle, is either unmoral or immoral. Only when the agent realizes that religion is present living of a kind, the kind in which one performs each act of life in the presence of the God of truth who insists on all the facts and who insists on living true to facts, present or discoverable, is he living the religiously controlled life. . . . The stern discipline of the scientific method is our greatest hope in this day of ever present science." J. M. Artman, *Religious Education*, xvii, 157–8, (April, 1922.)

(3) *Subject-Matter a Means, never an End.* Since all culture grew out of human experience, it is serviceable only as it relates to the actual life experiences of the present. Even the materials of the Bible are to be valued, not as sacred in themselves, but like all other culture material, as a means to a better understanding of one's life and to one's ability to be truly purposive in its direction. For this reason, we should have, not Bible schools and Bible courses, but schools and courses of religion, that is, of life.

(4) *Conformity to Laws of Human Learning.* Religious education must recognize and conform to the same laws of learning that operate in public school education or in the training of animals. Religious education, like all other types of education, is concerned primarily with the problem of conditioning the response of the individual.

Psychological study has shown the power and interrelation of factors in the environment; of parents, teachers, and playmates, of this and that subject in the curriculum, in conditioning the response of a child in any given situation. It has revealed the nature of individual differences in capacity for growth and development. It has demonstrated the interrelation and interdependence of mind and body, and of intelligence and capacity for moral growth. And on the basis of scientifically determined data, it has formulated certain principles to guide in the selection and arrangement of subject matter. The more fundamental of these are briefly:

(*a*) Start with the needs of the child and construct the course around these needs, not around institutional dogma or outworn creeds.

(*b*) Put into the program the values expected to be realized in the lives of the pupils.

(*c*) Put nothing into the course of study that does not have direct application in the lives of pupils. Subject matter as such has no intrinsic value.

(*d*) Divide the program into units corresponding to the progressively unfolding capacities and needs of the pupils.

Theories controlling Present-day Courses of Study

Obviously, differences in denominational beliefs have resulted in a variety of theories concerning the course of study and its proper content. Professor Coe lists five main types of theories: [1]

(1) The Roman Ecclesiastical.

(2) The Protestant Ecclesiastical.

(3) The Biblical Dogmatic.

(4) Types Characterized by "Enrichment and Adaptation of Material," or by this and the Coördination of "Instruction, Worship, and Service."

(5) The Primacy of Purpose type.

In the first three types there is an underlying assumption of authority vested in dogma, creed, or book. Each type places "faith" or "belief" first and social participation last. (1) The Roman Ecclesiastical emphasizes belief in dogma and participation in the ritualistic life of the church. It assumes that the catechism contains teaching suitable for all ages and all circumstances. (2) The Protestant Ecclesiastical, as represented by the Episcopalians and Lutherans, differs only in that there is more variation in the content of the materials considered valuable, and more of an attempt is made to relate the traditional materials to present day needs. (3) The Biblical Dogmatic assumes that "every jot and tittle" in the Bible has value in developing the religious life of young or old. Theories of this type form the basis for arguments favoring the "Uniform Lesson Series," and other ungraded materials, and are most commonly fostered by the "believe and thou shalt be saved" type of evangelist as he proclaims that the Bible contains in every part "truth for the weakest and the strongest."

The process of enriching and adapting the traditional materials has been in progress for a long time, but it has only recently assumed proportions of significance in the religious training of the larger groups. This process has involved: (1) reinterpretation of Biblical materials in the light of historical scholarship; (2) supple-

[1] *Religious Education*, xvii, 143–150 (April, 1922).

mentation of Biblical material through studies in history, literature, natural science, sociology, art, and contemporary religious systems; (3) a sifting of materials with a view to meeting specific human needs; and (4) gradation of materials to conform to the unfolding interests and capacities of the group in question. Coe says, "The most significant difference concerns the explicitness with which a social interpretation is given to religion." [1]

The fifth type, "Primacy of Purpose," assumes quite the reverse of the Roman ecclesiastic with regard to "faith" and "works." Under this type of the theory the project method finds its place. The course of study is to consist not of ready-made ideas, but of opportunities for pupils to experience real situations, recognize real problems, and seek to solve them. Such a theory presupposes the goal of education to be adequate living, not conformity with the past. It seeks to provide the materials which will best enable one to understand his environment and in the light of this understanding to give purposive direction to activities.

Evaluation of Courses of Study

The week-day religious education movement is still in its infancy. See Diagram VI. Sunday school materials and methods have been drawn upon heavily, and there is general confusion in the field, due to the large number of series being prepared at the present time.

Reports received concerning the predominating courses of study in 279 schools (See Table X) show that there is great variety in materials in use at the present time; that, in general, courses of study do not conform to the principles set forth earlier in the chapter; that they are distributed with reference to the underlying theories of the religious groups concerned; that dogmatic authority is still prominent; and that, while attempts are being made to enrich and adapt the traditional materials, there is only one system of schools which definitely professes to seek the

[1] *Religious Education*, xvii, 149 (April, 1922). Cope asserts, and Winchester seems to assume, that "social relations are the sphere in which worship and practical activities are to move, and that the problems to be solved through study are social problems." Coe.

TABLE X

COURSES OF STUDY PREDOMINATING IN 279 SCHOOLS[1]

Name of Course	Number of Schools Using Course
Bible	9
Life of Christ	6
Hebrew Life and Times	1
Missionary Materials	2
Lutheran Graded	6
Graded Bible Stories (Mutch)	7
Westminster Series	5
University of Chicago Press	4
Scribner's	2
Toledo Course (Trettian)	35
Christian Nurture Series Episcopal	8
Episcopal Confirmation Series	3
Roman Catholic	5
Gary Leaflets	18
Abingdon Press	27
Graded Methodist Episcopal	2
Presbyterian Series (Squires)	8
Colorado Syllabus	1
"Practical Every-Day Religion," Gary	9
Graded Denominational	30
Graded Interdenominational	24
"Graded"	6
Ungraded Material	2
Heroes of the Old Testament	1
The Father's Care	1
Followers of the Marked Trail	1
Extension of Sunday school Lessons	3
"Varied"	53
Total	279

[1] Data from Calumet District of Indiana not included.

materials for the course of study through first determining the needs of the child and of society. This is Gary, Indiana. And, although visits to the school in operation confirm the statement that "practical everyday religion" is being taught, this achievement is due more to the superior ability of the teachers secured than to the materials in the course of study. The Gary Leaflets are definitely based on the assumption that Biblical knowledge constitutes religious education.[1]

[1] *Religious Education*, xvii, 156 (April, 1922).

The Bible and the Course of Study

Nine schools report that the Bible is the only textbook used. And, as will be shown later, the majority of the courses listed in Table X are based mainly on the Bible. Six schools study *The Life and Times of Jesus*, and one high school group is following *Hebrew Life and Times*. Both of these courses are published by the Abingdon Press. They are well written, and can be made very valuable if the teacher is able to place proper emphasis on the social conditions and modes of conduct of the time. It would be much better if all such material could be gathered into a course called "The Teachings of Jesus and Their Application to Present Day Conditions."

The Bible, as the greatest storehouse of the religious experiences of the race, may well be the main source of materials. It should not be considered the only source. In any case, it must be interpreted and lesson materials selected must be presented in a manner suitable to the needs and mental development of the various age groupings to be taught.

Ungraded Materials

Only two schools report "ungraded" courses of study, although it is quite probable that some of the Bible courses also are ungraded. Apparently, the week-day church schools are ahead of the Sunday schools in the matter of gradation, but still behind the public schools, where ungraded materials would be laughed at. The schools reporting and undoubtedly a large number concerning whose courses of study no information was given, have simply taken over or extended the Sunday school materials. These materials are essentially the same, although they appear under various names and have notes and helps presenting the particular bias of the denomination using them.

The basic material for such courses is determined by a committee (Protestant) known as the Interdenominational Lesson Committee. This committee has a membership of forty; eight from the Sunday School Council of Evangelical Denominations, eight from the International Sunday School Association, and one

from each of twenty-four of the largest Protestant denominations. The materials selected by the committee can be used by any religious body regardless of representation on the committee, and by independent publishers. Each denomination therefore takes the basic material prepared and employs someone to write up notes and helps in harmony with its fundamental beliefs. The committee now publishes both ungraded and graded materials.

The so-called "Uniform Lessons" are based entirely on the Bible and make a special appeal to people who confuse the means of education with the end, or who attach sentimental value to, or attribute special power to, the simultaneous study of a verse of Scripture or repetition of a prayer by all the members of the communion, no matter what their age or condition. The argument once advanced, that the Uniform Lessons enabled the whole family to study together, was very weak at best. Arguments for a uniform series of lessons in the week-day church school are just as ludicrous as if applied to mathematics or grammar in the public school.

Graded Materials

By far the largest number of schools reporting are using graded materials. These consist of (1) Denominational graded series, prepared by the same committee that prepares the Uniform Lessons and given the appropriate denominational bias through notes and helps prepared by the denominations publishing them. For example, there are the "Keystone Lessons," published by the Baptists, the "Westminster Lessons" which are Presbyterian, the Beacon Series of the Unitarians, the Pilgrim Press materials for the Congregationalists, and the Berean Lessons of the Methodists.[1] (2) Material which is entirely denominational in scope and purpose, as that used by the Roman Catholics, Episcopalians, and Lutherans. (3) Materials prepared for interdenominational use, such as are published by Scribners and by the University of Chicago Press.

(*a*) The Roman Catholic series, as used by the Catholic League for Religious Education in northern Indiana (including

[1] Betts, *Occasional Papers*, No. 2, Northwestern Univ. Athearn, *Religious Education and American Democracy*, p. 209.

Gary), is admittedly based on the theory of ecclesiastical authority already discussed. What gradation there is, is of logical rather than psychological nature. Nothing in the course harmonizes with the present scientific methods employed in public education. The needs of the church receive first consideration. Individual development and growth is incidental.

(*b*) The Lutheran series, as found in Wisconsin and Minnesota, is open to the same criticism. The materials are arranged with a view to indoctrination. The Catechism is the main factor in the course of study. There is no recognition of the laws of learning and no attempt to build up the materials with reference to present social conditions. And since there is no checking up with actual life experiences, there is the danger of retaining much that is antedated and, consequently, of giving to children a training which is hopelessly inadequate in preparing them for participation in our present social, economic, and political life.

(*c*) The Christian Nurture series (Episcopal). This series, including the Episcopal Confirmation Studies, consists of over a dozen volumes, carefully formulated with a view to the ecclesiastical side of religion and to the needs of the church as an institution. The materials used are chiefly Biblical. Professor Betts says of this series:[1]

> The church is held so constantly before the child with its inner meaning, its sacraments, its symbols, its holy days, its history and its achievements, that one is inclined to wonder whether the church may not indeed come to take preëminence over God Himself in the minds of the young. At least the concept of God is approached primarily through contact with the church.
>
> A most rigid plan of organization obtains uniformly throughout the entire Christian Nurture series. Every lesson is based on five great correlated aims: (1) that of furnishing the child with necessary information; (2) storing the memory with Bible and other religious material; (3) the grounding of church loyalty; (4) establishing habits of devotion; and (5) training to different forms of Christian service.

(*d*) The Westminster series. This series is published by the Presbyterian denomination, primarily for Sunday school use. It is made up of Bible stories graded according to the interests and capacities of the various age groups, from the kindergarten through the high school. But, while the material is suitably ar-

[1] *Occasional Papers*, No. 2, p. 16.

ranged with reference to vocabulary and types of stories for the various groups, there is no evidence of a scientific approach in the matter of relating teaching to the actuality of life experiences.

(*e*) The University of Chicago materials. This series is designed for interdenominational use. It presents Biblical knowledge from an historical point of view. It includes such texts as "Heroes of Israel," "Old Testament Heroes," "Paul of Tarsus," "The Life of Christ," "Child Religion in Life and Song," "Studies in the Gospel of Mark," and "Problems of Boyhood." The last-named book does relate to life in a very effective manner. The others do not tie up with experience as effectively. As source material they are valuable. And when the teacher is capable of working over and adding to the course of study, — in short, when he can make a course of his own, — they are of great value in that they are carefully selected and graded.

(*f*) Scribner's series. This is also a series designed for interdenominational use. It starts with "God the Loving Father and His Children," "God's Loyal Children Learning to Live Happily Together," and "Jesus' Way of Love and Service," for ages six, seven, and eight. Artman says that these books

> attempt by the use of stories to teach the child how to be a Christian in his own world. The fact, however, that expressional work consists in the coloring of outline pictures illustrating the lesson stories clearly indicates that the intellectual content of the lesson is the thing sought . . . while there is much suggestion, for conduct, the study of the conduct of the child itself is not made.[1]

The "Junior Bible," for ages nine to eleven inclusive, is what it professes to be, a presentation of the Bible. Books for older age groups: "The Heroes of the Faith," "Christian Life and Conduct," "The Historical Geography of Bible Lands," "The Life of Jesus," and similar texts are based directly on the Bible. It is left for the teacher to make the application of the lessons to the pupil's own life and mode of conduct.

(*g*) The Abingdon Week-day series. This series represents a conscious attempt to provide material for conduct control. It, however, attempts to attain this end through a presentation of examples of moral action found in the Bible, and through discus-

[1] *Religious Education*, xvii, 157.

sion of the social and geographical conditions of ancient days rather than through study of the conduct and needs of the pupil and of society.

(*h*) Miscellaneous materials. A number of schools are using combinations of published courses. Others have original materials, either selected and prepared by the individual teacher, as in Montoursville, Pennsylvania, and in Marietta, Ohio, where the course "is left to the teacher's ingenuity," or carefully worked out by religious educational experts, as in Hyde Park, Massachusetts, Toledo, Ohio, and Gary, Indiana. These courses vary a great deal in the amount of attention given to training in life through actual participation in its activities. In general, they do not correlate with the other childhood activities and leave the child with the task of making his own associations and applications.

Two schools are using missionary materials the nature of which is not stated. A study of conditions in other lands, if it includes discussion of comparative values in social, civic and religious customs is of value. Such discussion may lead to the application of religious truth to life. Traditional conceptions of missions can result only in irrational conceptions, which hamper the individual in arriving at an understanding of the larger social relationships.

Summary

Fortunately, the attitude expressed by the old song, —

> It's the old time religion,
> It's the old time religion,
> . . . . . .
> It was good for my fathers and
> It's good enough for me, —

is not carrying over into the week-day programs as a whole. In general there is evidence of change and a desire at least to approximate the provisions made by the public schools with reference to standards, and an attempt to enrich and adapt the materials of the course of study to present-day needs. The larger systems offer the best examples of "practical everyday religious teaching."[1] Faith in the future is justified by the remarkable progress made in the past few years.

[1] Notably Gary.

CHAPTER VIII

PUBLIC SCHOOL RELATIONSHIPS

In a consideration of public school relationships to a program of religious education there are three separate and distinct problems which may occur separately or in combination. These concern:

I. The releasing of public school time for religious education.

II. The granting of public school credit for work done in religious educational classes.

III. The use of public school buildings or equipment for classes in religious education.

I. The Releasing of Public School Time for Religious Instruction

In the majority of states where the matter has come up for legislative action, or for judicial opinion as to the legality of releasing time under the present laws, such action has been favorable.[1] Of the twenty-nine states represented by schools reporting in this study, twenty-one have one or more communities which grant the use of public school time for one or more religious classes each week. Unfavorable action has been taken by New Jersey, California, Colorado, and Washington. This action is quoted in chapter III, section 2.

Widespread experimentation is under way, and it is still too early to come to final judgments as to the universality of either favorable or unfavorable factors. Schools reported to the Religious Education Association in Chicago have doubled and trebled in the space of a few months. (See Diagram VI.)

This study is based on a sampling of schools, widely distributed, and selected with a view to their contribution to the main problem. A large number of schools were omitted because of knowledge as to local or state legislation with reference to the non-use

[1] See chap. III, sec. 2, for favorable legislation in Indiana, Michigan, Illinois, Wisconsin, Ohio, Rhode Island, and Vermont.

of public school time for religious instruction. In the case of communities having a number of week-day church schools, preliminary questionnaires were sent to one or two, and further inquiry was made, contingent on the use of public school time. For example, two questionnaires were returned from Indianapolis stating that their attempts to secure the release of time had proved unsuccessful, and at least thirty other schools were crossed from the list. The New York Teachers' Association reported that the use of public school time could not be secured under present conditions, and so schools conducted by the Association are not included. Nevertheless, questionnaires were mailed to a number of schools which do not have the use of public school time, and the reports received from these are included in this study. (See Table XI.)

It is significant that out of 455 schools reporting, 374 use public school time.

TABLE XI

THE USE OF PUBLIC SCHOOL TIME FOR RELIGIOUS EDUCATION

Number of schools reporting	455
Reporting use of public school time	374
Meeting outside public school hours	53
Not stating time of classes	28

The disadvantages of religious classes conducted before and after public school hours are discussed in Chapter II. In brief, the former are inconveniently early and the latter inconveniently late. Both invade the time used for recreation or home duties, and necessitate the use of a larger number of teachers than are necessary where classes are conducted throughout the day.

That there is a definite correlation between the use of public school time and the enrollment, attendance, and general standing of week-day religious schools is shown by Tables XII and XIII.

The communities listed in Table XII were selected as typical of those reporting non-use of public school time. In the majority of these the week-day movement is simply an extension of the Sunday school programs and methods, and the pupils reached are those already connected with some Sunday church school. In

TABLE XII

THE ENROLLMENT, ATTENDANCE, AND GENERAL STANDING OF WEEK-DAY RELIGIOUS SCHOOLS IN TWELVE SELECTED COMMUNITIES WHERE PUBLIC SCHOOL TIME IS NOT RELEASED

City	Enrollment	Attendance	General Standing
Denver, Colo.	149	35%	Parents are indifferent.
Hartford, Conn. Cong'l Ch.	35	Poor	Little interest shown.
New Britain, Conn.	80	"Very poor"	Sunday school children only.
Oakland, Calif.	100	66%	Correlated with Sunday schools.
Hammond, Ind.	3100	"Good" [1]	Classes meet in public-school buildings.
Indianapolis, Ind.	....	20%	Trying to get release of time.
Tuxedo Bap't Ch. Baltimore, Md.	629	68%	Mostly Sunday school children.
Hyde Park, Mass.	213	"Poor"	"Feel need of Public-school time."
Worcester, Mass.	126	"Poor"	Indifference of community.
Lincoln, Nebr.	187	50%	
Concord, N. H.	30	75%	"Good."
Kan Kaime, Wis.	410	....	Volunteer teachers and Sunday school methods.

[1] Good attendance is due to carefully correlated program.

general, no higher standards are maintained than obtain in the Sunday school.[1] The enrollment of these schools is relatively low, the attendance is so poor as to make effective teaching impossible and the general standing in the community is what might be expected.

The situation in Hammond,[2] Indiana, is strikingly in contrast to that in the other communities. This is due to very careful correlation with the public school program. Classes meet in the public school buildings before and after both morning and afternoon sessions. Each child attends four thirty-minute periods per week.

[1] See chapter I, Present Means of Religious Instruction.

[2] Schools in Hammond are part of a system in which over 100 teachers conduct 115 classes. Calumet District.

TABLE XIII

THE ENROLLMENT, ATTENDANCE, AND GENERAL STANDING OF WEEK-DAY RELIGIOUS SCHOOLS IN TWELVE SELECTED[1] COMMUNITIES WHERE PUBLIC SCHOOL TIME IS RELEASED (1924)

City	Enrollment	Attendance	General Standing
Anna, Ill.	425	"Good"	425 out of 525 Public-school children.
Cuyahoga Falls, Ohio	180	90%	
Batavia, Ill.	576	85%	Less enthusiasm shown. Lack of trained teachers.
Fergus Falls, Minn.	300	100%	"Except for absence due to sickness."
Somerville, N. J.	900	"Same as P. S."	85% of grade children attend.
Geneva, N. Y.	300	90%	"Excellent."
Marietta, Ohio	825	90%	"Splendid."
Sterling, Ill.	605	Cf. P. S. Att.	Fine spirit of coöperation.
Van Wert, Ohio	900	90%	Widespread interest.
Wilkinsburg, Penna.	2010	90%	
Royal Oak, Mich.	600	92%	Enroll. nearly 100% of Public school children.
Hobart, Ind.	150	90%	
Oak Park, Ill.	1700	Cf. P. S.	Public school teachers best friends.

[1] See chapter IV for data on Cleveland, Toledo, Gary, etc.

The "seven main objectives" of public education, as announced by the National Educational Association through its commission on the Reorganization of Secondary Education, apply to the whole field of education, secular and religious. They are (1) health, (2) command of fundamental processes, (3) worthy home membership, (4) vocation, (5) citizenship, (6) worthy use of leisure, and (7) ethical character.[1] The curriculum of the public school has been greatly broadened to meet the needs of various groups of society. Teachers are sent into the factories to conduct Americanization classes, into the homes to instruct in the care of children. And, in general, the public school is coöperating with the social and civic-betterment clubs, the Y.M.C.A., Y.W.C.A., Boy Scouts, and Girl Scouts. Why should it not also coöperate

[1] Jesse B. Davis, *Religious Education*, xvii, 201 (June, 1922).

with the churches in matters which affect the lives of the children? And the logical answer is that it should.

But, granting that the public schools should coöperate with the educational agencies of the church, coöperation in programs conducted outside the regular public school hours,[1] and coöperation to the extent of releasing time from the regular school day, are quite different matters.

Public school authorities are therefore justified in asking: (1) what the church school offers which can not be given in the public school; (2) whether proposed religious education is to train for life or for the promotion of sectarianism; (3) whether religion is to be learned from a book or through participation in life; (4) if standards comparable to those found in the public school will be maintained; (5) whether the community has been aroused to a consciousness of a need for such action; (6) if a program has been carefully worked out in the light of local needs and possibilities; and, finally (7) if all the religious interests of the community are represented.

One of the greatest dangers in the present movement is that hastily prepared programs may not only result in failure themselves, but also prevent the fair trial of programs which have been arranged with due regard to the principles involved. The vagueness of the aims of religious educators (chapter III, sec. 3) and the experimental nature of most of the courses of study (chapter VII), might well cause hesitancy on the part of public school authorities in regard to releasing time.

Certainly, public school time should never be released at the mere insistance of the churches. And if released, it should be only after the authorities are convinced that the religious program in question has a definite aim; that this aim is "more adequate living" and not denominational extension; that community consciousness has been aroused to the point where it will insure approval; and that all the religious interests of the community are represented.

On the last point mentioned above, representation of all the religious interests, Somerville, New Jersey, offers a good example

[1] Hammond, Indiana.

of approach. A committee, composed of a Protestant minister, a Roman Catholic priest, and a representative of the Jewish synagogue, went to the school board and presented a petition for public school time to be used for religious instruction. The members of the board were favorably impressed and granted the request. Somerville now reports eight week-day religious schools organized under the Individual Church Coöperating type of organization. Three representatives from each church, including the Roman Catholic, form the central advisory body. (See Diagram VII.) Marietta and Mansfield, Ohio, also report Catholic participation in this type of organization.

Data regarding the forms of dismissal, the number of periods per week, the length of time allowed for instruction, and the previous use of time released, are incomplete, and a formulation of statistics at hand could prove of little value for present purposes. A few generalities are, however, justified on the basis of returned questionnaires. These are:

(1) In the vast majority of cases reported, public school time is released only at the request of the parents. The following is typical of the forms used.

REQUEST FOR DISMISSAL [1]

To the Principal of ..... *School.*

In accordance with a resolution adopted by the Board of Education June 5, 1916, you are hereby courteously requested to dismiss .... from school, each ..... at 2.15 P.M., that ..... may receive religious instruction at this hour.

When such instruction ceases to be given, proper notice will be given you that this dismissal privilege may be withdrawn. Such notice will be sent you either by the teacher who gives the religious instruction or by myself,

.....*Parent.*

(2) By far the majority of classes meet but once a week. The exceptions include: schools such as those in Batavia, where the periods are shorter and classes meet twice in order to get in one hour of instruction per week; the 115 religious classes conducted in the Calumet District of Indiana, where four thirty-minute periods per week are provided for; and the Catholic and Lutheran parochial schools, where religious classes meet four or five times a week.

[1] Form used in the week-day church schools of Toledo, O.

(3) The length of the period varies with that found in the public school. The actual time given to instruction depends on the proximity of the public and religious schools and the time consumed in going to and from classes. Where classes meet in the public school buildings, as in Van Wert and Hammond, maximum use of the period is possible. On the other hand, in Batavia, where children go to the individual church schools, fifteen minutes is allowed to travel each way. The majority of the schools reporting have forty-five and sixty-minute periods.

(4) There is no uniformity in the method of selecting the periods for religious instruction, and pupils released miss more or less of value in their public school work, depending on the local situation and the attitude of the public school authorities.

A number of communities release time on one afternoon a week, as is done in Toledo; and the pupils remaining study an elective subject such as ethics, current events, or a course in manners and morals. In Gary, where the movement started, play periods are used. In Van Wert, the religious classes are simply sandwiched into the public school schedule in the same manner as are the art and music classes, and the religious teachers go from school to school as do the art and music teachers. In Oberlin, some pupils are excused from recitations or study periods; for some, school is considered to start at eight instead of at nine two days a week, while others go to the church schools during what is known as the seventh period. Churdan, Iowa, releases children on Thursday afternoon and Grand Rapids has what is called the "Tuesday Church School." In West Salem most of the classes are of short duration and are wedged into the program of the public school, where ever fifteen to thirty minutes can be conveniently used in this way. In Oak Park and River Forest, correlation is effected by grades, and the pupils not released study current history.

In general, pupils are released from some elective subject or a study period. In at least one case, however, arrangements necessitated a choice which involved subjects required for graduation. Parents failed to request that children be released to take religious instruction, and the program was discontinued awaiting a more favorable attitude on the part of the public school superin-

tendent. Classes meeting at periods not considered a part of the school day for all pupils are at a great disadvantage, especially if no credit is granted by the public school.

II. The Granting of Public School Credit for Work done in Religious Educational Classes

In a number of states the historical and literary values in the Bible have been recognized, and plans have been devised to furnish the public schools with a basis for granting credit for such work. But where a syllabus is prepared, and examinations set and graded by representatives of the state, the presupposition is that such teaching shall be purely from the historical and literary side.[1] Although all these plans are open to criticism, in that Bible study inevitably affects the individual's views and is therefore outside the scope of the legitimate in public education, the present study is primarily concerned with the problem of credit for work done under the direction of the church.

The majority of communities reporting state that no credit is given by the public schools for the work done in the church school; and denominational leaders [2] and religious education directors [3] in general do not ask for credit.

There are, however, a number of ways of handling the problem which simulate the granting of credit and make data collected unreliable, in that persons reporting differ as to what constitutes "credit." Sixteen schools in Michigan report "yes" to the question of credit, yet it is doubtful if this means that religious instruction receives recognition equal to that given arithmetic or history. For example, it frequently amounts to the granting of credit if pupils are not required to make up the work lost in the public school, or if the religious instruction is equated with some other subject, as in Oak Park. Some teachers consider that the noting of grades on the public school report card constitutes

[1] Various plans in operation and plans proposed are discussed by Dr. Athearn in his book *Religious Education and American Democracy*, and in vol. I of the Indiana Survey of Religious Education under the title "Public School Credit."

[2] Dr. Young, Baptist; Dr. Squires, Presbyterian; also, Episcopalian and other denominational literature.

[3] Gary, Miss Abernethy, Mr. Seaman; Toledo, Professor Brunson; Van Wert, Miss Cowles, etc.

"credit," without regard to the relationship such procedure bears to the requirements for graduation.[1] Lutheran and Catholic parochial schools give equal credit toward graduation. Faribault, Minnesota, reports credit given, while Rochelle, Illinois, is more explicit, stating that "public school credit is given on the regular basis."

A rather common proposal is that of giving a limited number of credits for study of high school grade. Waxahachie, Texas, grants a maximum of one fourth unit. In Gary, such credit may equal one thirty-second and in Toledo, one sixteenth of the total amount required for graduation from high school. Indiana, North Dakota, Oregon, Colorado, and several other States have taken steps favorable to the granting of credit for religious instruction taken outside the public school.

Questionnaires returned from Centralia, Colville, Spokane, and Seattle, Washington, showed that schools had been operated successfully but were suspended waiting for action which should amend the Constitution and make the program legal. A letter addressed to the Seattle Council of Churches[2] regarding the question of credit in the State of Washington brought the following answer, which is included here because it not only gives the present situation in that particular State, but gives the opinions of prominent educators who have faced the problem.

November 10, 1923.

DEAR MR. GOVE:

This is in reply to your inquiry concerning Senate Bill No. 149 which aimed to amend the constitution of the State of Washington by inserting after the clause which reads, "No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or support of any religious establishment," a proviso, "*that this article shall not be so construed as to forbid the giving of credits to students in the public high schools and state educational institutions for Bible studies taken outside said schools and institutions.*"

This measure has been endorsed by denominational specialists in religious education, university student pastors and various ministerial associations.

I have twice been assured by Bishop O'Dea's secretary that the Roman Catholic church will not oppose this bill; and Rabbi Leibert of Spokane says, "I will heartily approve the proposed measure."

The following statements have been made by prominent Washington educators:

[1] Andover and Carthage, N. Y.; Oberlin, Ohio.

[2] The Seattle Council of Churches represents twelve Protestant denominations.

"This amendment will give constitutional permission for a desirable and workable plan of religious education supplementing our public school system without interfering with religious liberty, which must be preserved." — Henry Suzzallo, President, University of Washington.

"Moral instruction is as essential as mental training in education. A few years since the State Board of Education made plans for credit for study of the Bible outside of school, but could not carry them out because of the provisions of the state constitution. Credit toward outside study of the Bible would tend toward more complete education without involving the schools in religious controversy. I believe the people of the state would welcome the opportunity to pass on this question." — Josephine Corliss Preston, Superintendent of Public Instruction.

"I desire to express my approval of the proposed bill to amend the constitution. . . . I have discussed it with our high school principals and am glad to say that they also give it their approval. As you doubtless know, we had in operation in Tacoma for two years a plan for which pupils were allowed high school credit for religious instruction taken outside of school, and it was with regret that we discontinued this arrangement after the adverse decision of the Supreme Court." — Wm. F. Geiger, Superintendent of Tacoma Schools.

This proposal is also endorsed by T. R. Cole, superintendent of Seattle Schools; Superintendent Wiedman of Bellingham; also superintendent of schools in Spokane.

A resolution was recently voted by the representative assembly of the Washington Education Association approving this proposed amendment.

Senate Bill No. 149 passed with something over the two-thirds majority. It came up for consideration in the House only seven minutes prior to time of adjournment. A motion for its indefinite postponement was overwhelmingly defeated. But the hour of adjournment arrived before a final vote could be had. We believe this Bill stands a very good chance of passing both houses at the next session. . . .

Our local task is to remove a constitutional disability which seems to be one peculiar to this state alone. *We aim to make legal the recognition of the value of a knowledge of the Bible as an indispensable part of a good education.*

Following the example of North Dakota, Colorado, Oregon, and a number of other states, a number of school districts in Washington had been giving credits for Bible study done outside of school for a period of nearly two years before it was discovered that this practice could not be legally done without first amending our State Constitution. At the time our constitution was drafted the influence of the so-called secularist movement was at its zenith. What we are attempting now is merely to act upon a suggestion embodied in the decision of our State Supreme Court concerning this matter, in which the Court stated that if the mind of the people had so far changed concerning these things since the constitution was first adopted, the proper way to proceed would be via a constitutional amendment. If this attempt is successful it will not be the first time that this particular part of our constitution has been qualified. In 1904, the voters of the state approved a proviso that this same clause should not be so construed as to forbid the employment by the state of a chaplain for the state penitentiary and for such of the state reformatories as the legislature in its discretion shall designate.

We expect during the coming months to intensify our campaign of education among legislators and their constituents on behalf of this amendment.

H. I. CHATTERTON, *Executive Secretary.*

General conclusions as to the advisability of granting credit in the elementary and higher schools will be discussed in Part III.

III. The Use of Public School Buildings and Equipment

Although it is a questionable practice at best, a considerable number of religious classes are conducted in public school buildings. The following table shows that of 279 schools reported, 201 meet in church buildings and 48 in public school buildings, not including the 115 classes in the Calumet District which meet in public school buildings outside regular school hours.

TABLE XIV

Types and Number of Buildings Used[1]

Church buildings	201
Public school buildings	48
Y.M.C.A. rooms	9
Own Building	1
Library	1
Parish Houses	10
Private homes	7
Halls	2
	279

The use of public school buildings is most frequent in Ohio, where the law makes it legal to rent such property for other than school purposes if seven responsible citizens sign a petition requesting the school board to grant such permission.[2]

It has been the general practice in new and sparsely settled districts to permit the holding of religious services in the schoolhouse when the hours did not conflict with those of the public school. Regarding such use of public property, there is no uniformity of legislation. Some courts have held that the community has no authority to permit the use of the public schoolhouses for anything not strictly educational and have forbidden religious ser-

[1] Does not include the thirty-five schools in Toledo which are reported as meeting in church buildings, parish houses, and the Y. M. C. A.

[2] See discussion of Van Wert, Mansfield, and Cleveland in chapter IV.

vices.[1] In Wisconsin it was held in the case of School District *v.* Arnold, 21 Wis. 657, "that even a vote of the school district may not authorize the incidental use of a school building for meetings other than those connected with the school." Other courts have upheld the decision of the local school officials whether such decision was favorable or unfavorable. A Kansas court decided that such use amounted to taxation for private purposes.[2] The Illinois Supreme Court upheld such use against the objection that it compelled the taxpayers to support a place of worship against their consent saying: "Religion and religious worship are not so placed under the ban of the constitution that they may not be allowed to become the recipient of any incidental benefit whatsoever from the public bodies or authorities of the State."[3] The Iowa court declared that the propriety of such use "ought not to be questioned in a Christian State," and met the arguments of those who opposed such use with the following statement:

> The use of a public school-building for Sabbath . . . religious meetings, . . . which, of necessity, must be occasional and temporary, is not so palpably a violation of the fundamental law as to justify the courts in interfering. Especially is this so where, as in the case at bar, abundant provision is made for securing any damages which the taxpayers may suffer by reason of the use of the house for the purpose named. With such precaution the amount of taxes any one would be compelled to pay by reason of such use would never amount to any appreciable sum. . . . *Such occasional use does not convert the school house into a building of worship within the meaning of the constitution.*[4]

And the Nebraska court took similar action, maintaining that religious services held in a school house on Sunday four times a year do not constitute it a place of worship.[5]

All legislative acts quoted by Zollman, Dibble, and Brown[6] deal with the occasional use of public property or with its use out-

[1] See Zollman's *Church and School in the American Law*, pp. 23–29, Concordia Publishing House, St. Louis. Also laws quoted in *Religious Education*, xvii, 143–150; C. L. Dibble, "Specific Legal Provisions on Week-day Schools," *Religious Education*, xvii, 42–50 (Feb., 1922).

[2] 1875, Spencer *v.* Joint School District, 15 Kans. 259; quoted by Zollman in *Religious Education*, xvii, 42.

[3] 1879; Nicholls *v.* School Directors, 93 Ill. 61, 64; Am. Rep. 160; Quoted by Zollman in *Religious Education*, xvii, 42.

[4] Davis *v.* Boget, 50 Iowa 11, 15, 16; quoted by Zollman.

[5] 1914, State *v.* Diley, Nebr., 145 N. W. 999. See *Am. Law Rev.* lvi, 438; also *Religious Education*, xvii, 41–43.

[6] *The Secularization of American Education.*

side the regular school hours. In Indiana it was held that the use of a schoolhouse for other than school purposes might be authorized by a vote of the taxpayers.[1] But subsequently it was held that: "The statute authorizing such use of the building when it was not in use for school purposes should be construed to apply only to summer vacations and periods when the school was entirely closed." [2] This legislation does not indicate whether or not the close correlation of religious classes with the public school schedule in the Calumet District is constitutional.

In Michigan and Illinois there seems to be no direct legislation as to the use of property during the regular school hours, but Royal Oak and Rochelle report such use under conditions similar to those obtainable where such use is dependent on a vote of the tax-payers.

As the plans for using public school property have actually been worked out in Van Wert, Rochelle, Royal Oak, and in the Calumet District of Indiana, they have undoubtedly resulted in increasing the number of classes which a given number of teachers can conduct, in a larger enrollment per class, and in a higher percentage of attendance than could be possible in schools scattered in the church buildings. And when all the religious interests of the community — Catholic, Jew, Protestant, Mohammedan, and Free Thinker — have equal privileges, there may be much to commend in such a plan. In general, however, it is questionable and should be resorted to only when the local situation is favorable to coöperative activity on the part of all and when the local situation makes other arrangements impracticable.

Summary

Legislation is favorable to widespread experimentation. Public school time has been granted in many communities before adequate standards have been attained, and the movement has suffered. There is evident, however, a direct correlation between the granting of public school time and the enrollment, attendance, and general standing of the schools in the community. The public

[1] Hurd *v.* Walters, 48 Indiana, 148; Dibble, *Religious Education*, xvii, 46.

[2] Baggerley *v.* Lee, 37 Ind. App. 139; 73 N. E. 921; Dibble, *Religious Education*, xvii, 46.

school board of education, being responsible to the citizens of the community for the education of all the children, must coöperate with all the educational agencies which are really meeting community needs. These agencies include social clubs, vocational classes in factories, the Y.M.C.A. and Y.W.C.A. educational classes, and the church schools. But such coöperation does not necessarily imply the use of time now devoted to public education. The board must in every case safeguard the best interests of the community and refuse to coöperate to the extent of releasing pupils from the public schools until convinced that standards have been set up which at least parallel those of the public school, and that such coöperation is in the interest of a practical every-day religion which will function in the actuality of life experience; that it is not proposed merely in the interest of denominational extension. The granting of credit for work done and the use of public property for classes in religious education are real problems, but neither is vital to the week-day movement.

PART III

CONCLUSIONS BASED ON STUDY

CHAPTER IX

CONCLUSIONS RELATING TO THE GENERAL PROBLEM

In general, conclusions have been either stated or directly implied in the discussion. This section may therefore be regarded as a summary and amplification of the more important of these conclusions. Since the outline form of arrangement makes for both brevity and clearness, it is adopted.

I. *The historical background of the study reveals three stages in educational development in the United States.*

(1) Ecclesiastical domination based on a Calvinistic conception of a strong religious state.

(2) A stage in which the pendulum has swung from ecclesiastical domination to absolute separation of church and state involving widespread elimination of church influence in the education of the young.

(3) A new spirit of coöperation due to the decline of home and church influences in an increasingly complex society, coupled with a realization that group welfare is dependent on the education of both the intellect and the emotions; that the value of intellectual training is dependent on the attitudes and ideals which condition its use.

II. *Both individual and social welfare demand more adequate religious education.*

(1) The spiritual achievement of the race can be preserved, improved, and transmitted only in the same manner as are the scientific achievements, through the slow and often painful process of education. The child learns in essentially the same manner as does the kitten, through the conditioning of response.

(2) Human nature and the social environment develop interdependently. The self grows through interaction with its environment but the environment is transformed in the same process.

(3) Religious education is a chief means of attaining development in the realm of attitudes and ideals. Such education need not, however, be under the direction of church agency. It may come through the personality of a teacher, through a study of literature, mathematics, or art, or through experiences on the playground. It may come through meditation in the solitude of the forest, in the presence of a sunset, in the flush of excitement following a successful venture, or in moments of depression. But the church has been and still is the recognized custodian of the religious interests of the community. And although responsibility for much of the work which once belonged to the church has been placed elsewhere and there is considerable criticism of its present function and usefulness in society, it will undoubtedly play an important part in social rehabilitation and construction for many years to come.[1]

(4) Modern complex social conditions have changed many of the protections which the home once afforded and have raised problems which the educational agencies already developed seem inadequate to solve.

(5) The individual needs religious education (*a*) in order to better interpret his universe and come to a more rational understanding as a basis on which purpose may evolve; (*b*) in order to help him in his attempt to transform society and bring about conditions favorable to the exercise of purpose.[2]

(6) The individual is not free to lead a purposive life, that is, to become what he is capable of becoming. Taking Dean Holmes's conditions for freedom, — security, productivity, economy, equity, and beauty, — and applying them to present world conditions, we find that the social and economic arrangements are faulty: that they very seriously hamper and limit purposive activity. Unemployment, the twelve-hour day, child labor, dis-

[1] "I am pretty confident that a good many years will pass before we shall dispense with the ennobling services of our ministers. And yet it is plain that much of the work which formerly was exclusively theirs is so no longer. Much of it is performed by books, newspapers, and facilitated human intercourse. Ministers do not speak with their old authority: they speak merely as other men speak." George Palmer, *Ethical and Moral Instruction in Schools*, p. 3.

[2] Absence of restraint, self-knowledge, and equipment are essential. Hocking, Lectures on "The Will to Power," Phil. 5, Harvard University, 1922.

ease, greed, war, and immoral social surroundings cramp and distort the intellect and develop attitudes and ideals detrimental to both individual and social welfare; for what injures the individual injures society and vice versa. There is identity of interests.

(7) Democracy presupposes both intelligence and morality and, lacking either, cannot exist. It is well to refer frequently to "The Ordinance of 1781 for the Government of the Northwest Territory":

> Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.

(8) The religious educator faces a difficult task. Society must be transformed through the individual, yet individual activity is conditioned by the very society which it proposes to improve. Something of the difficulty of moulding a new society is shown in the contrast between the conditions for freedom as stated by Dean Holmes and the actual world conditions which confront the individual. This contrast is shown in Table XV.

TABLE XV

CONDITIONS IN THE WORLD DIAMETRICALLY OPPOSED TO FREEDOM

Conditions for Freedom [1]	World Conditions
Security	Depreciation of currencies
	Imminence of war
	Industrial strife
	Class hatred
	One half of world hungry and lacking necessities of life
Productivity	Factories closed
	Lock outs
	Strikes
	Sabotage
Economy	Waste of human talent
	Unemployment
	Wage slaves
	Child labor
Equity	Lack of correlation between merit and reward; between possession of wealth and capacity to use it
Beauty	Prostitution of art
	Lack of leisure for aesthetic enjoyments

[1] Dean Henry W. Holmes, Lectures in the Harvard University Graduate School of Education, 1923.

Further amplification of this thought is justified in view of the interpenetration of individual and social interests and the need of concreteness for an understanding of the problems involved. A few quotations selected from songs of "The Industrial Workers of the World," show how unfavorable are the economic and social conditions in view of the need of harmonizing individual and social interests; and how stupendous a task awaits the religious educator in his work of changing the prejudices and attitudes prevalent in large sections of our population. Such selections may properly be incorporated as illustrative of social need; for an individual of any station in society can not lead a truly purposive life so long as such conditions exist even in the social levels most remote from his own.

While the fourth verse of the "Internationale," like all I. W. W. propaganda, shows a lack of understanding of the philosophy of the State, it reveals an attitude current in the world to-day, an attitude which can be changed only as the conditions for freedom are more nearly approximated.

The law oppresses us and tricks us,
  Wage systems drain our blood;
The rich are free from obligations,
  The laws the poor delude.
Too long we've languished in subjection,
  Equality has other laws;
"No rights," says she, "without their duties,
  No claims on equals without cause."

A song written to the tune of "Just before the Battle, Mother" also shows a misunderstanding of economic and social principles, yet it depicts not only attitudes but conditions of inequity and waste which are detrimental to human welfare and therefore a challenge to the religious educator.

Workers, shall the masters rule us?
Shall we crouch beneath their hand;
Shall they own this earth and fool us
With their two-faced gospel band?
. . . . . .
Think of children working daily
In the sweat shops of this land,
While there are strong men in this country
Without work, you understand.
Workers, shall we change conditions
So that those things won't exist?

So far the efforts of educators, especially of religious educators, seem hopelessly inadequate in view of the vastness of the need. The workers feel that they are deceived by the very agencies which work to bring about conditions for freedom; and their faith can be won back only as they are enabled to come to a more rational understanding of their universe, only as society is improved. This means that we must have religious education which will function here and now. It means deeds not promises.

Long in their bondage the people have waited,
Lulled to inaction by pulpit and press;
Hoping their wrongs would in time be abated
Trusting the ballot to give them redress.[1]

Long-haired preachers come out every night,
Try to tell you what's wrong and what's right;
But when asked how 'bout something to eat
They will answer with voices so sweet:

"You will eat bye and bye,
In that glorious land above the sky;
Work and pray, live on hay,
You'll get pie in the sky when you die."[2]

Religious education must aid in the task of changing the attitudes and ideals of all groups in the interest of social unity.

III. *Agencies so far developed are inadequate to meet the need.*

(1) Twenty-seven million children and youth under twenty-five years of age are not receiving systematic moral and religious instruction from any church agency.[3] (Many individuals between the ages of fourteen and twenty-five have "graduated.")

(2) Pages of statistics are included in the Indiana Survey showing that juvenile delinquency is mounting at an alarming rate; that more than $4,000,000,000 worth of property was stolen in the United States in a year; that there are over 15,000 murders in this country alone, all chargeable to the prevalence of false attitudes and ideals.

(3) The Protestant educational agencies give occasional religious instruction to a relatively small number of children and are

[1] From "The Song of the Wage Slave."

[2] To the tune of "In the Sweet Bye and Bye." I. W. W. Propaganda entitled, "To Fan the Flames of Discontent."

[3] The Interchurch World Survey, 1920.

notoriously inefficient. (*a*) The Sunday schools enroll comparatively few. The time used is inadequate and unpedagogically distributed. The teaching force is voluntary and in general without suitable training or experience. The curriculum is open to criticism. Supervision is rare. Financial support is meagre. Buildings and equipment are ill-adapted. The distribution of schools is faulty and their holding power is weak. (*b*) The Daily Vacation Bible School offers more time for religious instruction, but it enrolls comparatively few pupils. (*c*) Church week-day schools meeting outside public school hours have not been successful as a rule. (*d*) Other Protestant agencies, such as the Y.W.C.A. and Y.M.C.A., and Girl and Boy Scouts, are doing valuable work in applied Christianity, but their combined influence is relatively weak considering the need.

(4) Non-Protestant agencies vary greatly in effectiveness but their combined enrollments include less than 10 per cent of the child population. (*a*) The Catholic parochial school enrolls nearly 1,500,000 children and has good attendance due to compulsory education laws. But the social effect of such segregation is bad in that it seriously limits the level of presupposition essential to a unified society. Moreover, the parochial school is becoming increasingly at a disadvantage in comparison with the public school because of the raising of standards, the increasing of public school costs, and the fact of double taxation. (*b*) The Jewish parochial schools meeting outside public school hours enroll less than 6 per cent of the Jewish children. They encroach on time needed for recreation and other activities. (*c*) Other non-Protestant agencies contribute little toward the solution of the general problem.

(5) The improvement of existing agencies is necessary and possible through a general raising of standards. But present agencies cannot provide adequate religious education. They must be reorganized and correlated in a program which includes all the educational activities of the community, and which directs the efforts of all toward a common end, the preparation of the individual for a life of active service.

IV. *The use of public school time for classes in religious education is promising and valuable. Through the use of public school time it is possible:*

(1) To make religious instruction an integral part of education;

(2) To provide the possibility for religious instruction for all children enrolled in the public schools;

(3) To provide more time for religious education;

(4) To make possible such frequency of instruction as shall insure continuity;

(5) To make possible the maintenance of higher academic standards;

(6) To secure a better distribution of religious educational agencies through uniting the churches in a great common task;

(7) To remove all semblance of sectarian religious instruction from the public schools;

(8) To enable Catholics to take children for religious education without shouldering the burden of double taxation for secular education;

(9) To enable the Jews to conduct their schools under more favorable conditions.

V. *The present status of the week-day religious movement is favorable to further experimentation.*

(1) The rapidity of growth of the movement, its spread to communities presenting varying problems, and the enlistment of diverse elements of the Christian Church in common programs is promising.

(2) On the whole, legislation is favorable to widespread experimentation.

(3) The evolution of aims in week-day religious education is tending toward the "Primacy of Purpose" type, that is, toward preparation for a life of useful activity rather than preparation for death; at a continuous reconstruction of experience in order to establish rational control of conduct.

CHAPTER X

CONCLUSIONS BASED ON PRESENT EXPERIMENTS IN WEEK-DAY RELIGIOUS EDUCATION[1]

HAVING reached the conclusion that the use of public school time for religious instruction is promising and valuable, the next consideration is, how valuable in the light of present results.

Statistical data supporting the conclusions in this chapter have already been given in Chapters III to VIII inclusive, and need not be repeated here. The outline form of arrangement is continued.

I. National unity and social solidarity are essential to the greatest human happiness and well-being. A first question, therefore, may well be concerning the effect of a program on the larger social unit. Will not increased emphasis on religious education tend to foster sectarian differences and lead us back to religious strife and hatreds which we have been so many years in overcoming?

On the basis of present experimentation our answer is that added emphasis on religious education, involving the use of public school time, is making for greater unity in national life through enlisting persons differing widely in religious belief in a common task of providing education in attitudes and ideals suitable to present world conditions and needs. In Gary, Toledo, Van Wert, Cleveland, Dayton, Wilkinsburg, and some two hundred other cities, denominational differences have been pooled. Sectarian disputes have been relegated to the background in the presence of a program calling for coöperative activity in the interest of better social living, both local and world-wide. Probably never before, at least not since the Middle Ages, has there been so much suffering and distress in the world, never before so great a need of coöperative endeavor on the part of all social agencies, and never before have so many of the major denominations been willing to pool their interests for the sake of the broader social progress and the need of meeting the actuality of life experience.

[1] From the standpoint of administrative philosophy and of actual operation.

(1) Practically all of the major Protestant denominations are represented in organizations of the Interdenominational Coöperating Type.[1]

(2) Present experimentation shows that Catholics and Jews will unite in the looser type of organization known in this study as the Individual Church Coöperating Type,[2] and that they have so united in a half-dozen cities reporting. (*a*) The Jewish people have maintained week-day schools of religion for a long time. By joining in a program which calls for the use of public school time, they can not only reduce the number of hours drawn from time which should be devoted to recreation and home duties, but can enroll a much larger number of the Jewish children. Conversation with the leader of a Jewish synagogue in Gary revealed the fact that his school was meeting four nights a week and that he saw no reason for taking advantage of Superintendent Wirt's offer to release public school time, because, as he said, the children were getting full benefit from both the public school and the church school. It is true that in Gary, since the play period is the one that is released for religious instruction, the children who do attend both schools apparently have little to gain through a change. There is still, however, the problem of enrollment and, what is most important, the tying up of religious and secular education which can alone make for unity of life and furnish the common basis upon which a unified society may become an actuality.

(*b*) Catholics have in some cases seen in the week-day program and the division of school time a means of escape from the burden of double taxation for the teaching of secular subjects without relinquishing the control of the child for religious instruction. This would seem logical and desirable on the basis of the experiments already undertaken. However, Catholic leaders have been quick to see that the strength of the Catholic Church as an institution lies in the conditioning of the individual's attitudes and ideals through the parochial schools.[3] They realize that the whole of truth in the realm of mathematics or science must inevitably conflict with the traditional conceptions of religious truths, and

[1] See chapter V. [2] See chapter V.

[3] Literature of the Catholic National Welfare Council, Bureau of Education, Washington, D. C.

they are apparently willing to continue to build the structure of ecclesiasticism on the perilous foundation of half-truths, rather than risk temporary confusion and decline through a reëvaluation of aims.

The attitude of the Catholic Church as stated in the editorials and articles appearing in the *Catholic World* seems to be well summarized by Father J. H. Ryan in an article on "Protestant Experiments in Religious Education." [1] He offers very just criticism of the present experiments, and finds in the recognition of the need for more time justification for the Catholic policy of combining the religious and secular. He says that it is not probable that the Catholic school system will be maintained with limitations that children frequent public schools beyond a certain age because it would affect "interests too deeply intrenched in Catholic life." He says:

> The Church cannot regard as satisfactory any system of education in which religion is not the foundation of the whole curriculum. Her first duty is to train her children in the knowledge and practice of the faith. This does not mean that her schools neglect the other branches of human knowledge. Religion in the Catholic school is the main subject of the curriculum. It is not, however, the only subject. In the public school, the emphasis is placed on the secular subject, to the total exclusion of religion. It is almost beyond belief that the public school authorities, due to pressure brought to bear on them by religious organizations, will ever change so completely the direction of the public school as to bring it in line with Catholic philosophy of education. Until this is done, no Catholic would think of giving up the Catholic school for any diluted form whatsoever of the public school.

II. A very definite correlation exists between the use of public school time and the enrollment, attendance, and general standing of the schools in the community.

(1) The releasing of public school time provides the possibility of religious instruction for all the children enrolled in the public schools: and well-organized programs have enrolled as high as 85, 90, and 95 per cent of the public school enrollment.

(2) In the more progressive systems the attendance compares very favorably with that of the public schools.[2]

[1] J. H. Ryan, Protestant Experiments in Religious Education. *Catholic World*, cxv, 323 (June, 1922).

[2] Wilkinsburg, Van Wert, Toledo, Gary, Oak Park, and River Forest, Batavia, etc. See Table XIII, page 97.

(3) The standing in the community is unmistakably raised. (Compare Tables XII and XIII, pages 96, 97.)

III. Obviously, more time is provided for religious instruction. The week-day instruction supplements, it does not supplant, the work of existing agencies.

IV. There is possibility of greater values through frequency and continuity of instruction. In current practice classes meet from one to four times a week. Where classes meet but once a week, they have added value if correlated with the worship of the Sunday school and with the history and geography lessons of the public school.

V. The public schools were located with reference to the geographical position of the population of the community. Churches sprang up without regard to the needs of the community, each one following its own immediate interests. Consequently, they are usually centralized in the smaller communities and on the outskirts of the larger cities. Use of public school time necessitates a distribution of religious schools which approximates that of the public schools.

VI. Higher academic standards are maintained in the week-day religious school than in the Sunday school, but these are below the standards of the public school except in a few places where professionally trained teachers, employed full time, and the granting of public school credit, make conditions comparable to those of the public school. Kindergarten and primary work is frequently of a grade that compares very favorably with work in the public schools. Data gathered in this study show that as the standards approach those of the public school or exceed them, the greater is the respect on the part of the pupils, parents, and the community as a whole.

VII. More than one type of organization is necessary; local situations differ and no one type of organization could fit all needs.

(1) Where there is but one church in the community; or where churches are widely separated or located with reference to definite groupings in the population, the individual church type of or-

ganization, supplemented by denominational or district coöperation, is all that is possible.[1]

(2) In communities made up of diverse religious elements, the loose type of organization known in this study as the Individual Church Coöperating Type (see Diagram VII), is all that is possible. Protestants, Jews, and Catholics will not get together on a common course of study for many years to come. Coöperation in such external matters as publicity campaigns, request of time now used by the public school, and agreement as to methods of facilitating better arrangements regarding the time and places for classes, is certainly a step in the right direction.

(3) In a constantly increasing number of communities, denominational sectarian matters are being pushed into the background or reserved for the Sunday church schools, and the churches are pooling their interests in a common week-day program. This is the highest type of coöperative activity so far developed. Where it has had fair trial it has produced results which are proportionately far in excess of the time and money expended.

VIII. The present trend is toward church control and church finance. No purely community organization has succeeded in maintaining itself. Enthusiasm has to be rekindled each year and continued interest and support is dependent on leadership. A community organization which gives promise of permanency may be developed; but, for the immediate future, indications are that the church will continue to represent the religious interests of the community and that money for the support of the religious education enterprise will be raised through church agency.

IX. The educational staff is on the whole inadequate. In too many church schools, mere "willingness to serve" and apparent respectability are the only qualifications. There are, however, a number of schools which employ professionally trained teachers whose academic standing is equal to or above that of teachers in the public schools. Under a program which provides for remuneration for services there is no reason why an adequate educational staff can not be secured. Certainly the present situation

[1] See chapter IV, also denominational literature of Lutherans, Baptists, Episcopalians, Methodists, and Congregationalists.

is a challenge, not an insurmountable obstacle in the path of progress.

X. The curriculum is haphazard and shows diversity, vagueness of aim, and lack of correlation with the actualities of life. Numerous attempts are being made at the present time to build up courses which embody practical everyday religion. Remarkable progress has been made. On the whole, ecclesiastical dogma holds too prominent a place.

XI. The method of teaching is for the most part informational and catechetical. There is a marked trend away from this type of teaching in statement of aims, and practice may be expected to follow this profession of more adequate goals. The direct values are being stressed in the practical everyday religious instruction in Gary and in a few other of the more progressive programs.

XII. The chief question regarding public school relationships is that of release of time.

(1) The granting of credit aids in the raising of standards but it, is incidental to the main problem.

(2) The use of public school property is frequently a favorable factor in the development of a program in that it aids in the distribution of classes, lessens the time consumed in going to and from the church buildings, and materially lessens the cost of operation.

XIII. On the whole, present experiments are quite worth while and should be continued. Some schools offer little of value and misuse the time released. But despite the dangers of too hasty organization and the failure of a number of programs due to low standards, progress has actually been made. Carefully prepared programs in over two hundred communities have demonstrated that there are definite values which accrue through the use of public school time which have direct social significance and are of sufficient importance to justify the setting aside of a portion of the time customarily recognized as belonging to educational activity.

CHAPTER XI

THE PROBABILITY AND MEANS OF IMPROVEMENT IN WEEK-DAY RELIGIOUS EDUCATION

I. The growth of the movement to release, for religious instruction, a portion of the time customarily used by the public school, has been so rapid and widespread, that even under existing conditions, continued numerical growth seems certain.[1] But the real significance of the movement depends on the general trend of its development rather than upon the relative number of schools. How long the present trend might continue under present conditions and how soon many of the existing programs might, under present aims and methods of organization, be forced out of existence, through a dying-out of enthusiasm and consequent lack of financial support, is a matter of conjecture. The movement is sweeping over large sections of the country and the early failure of a considerable number of inadvertently organized programs may possibly be sufficient warning to check the inauguration of hastily planned and inefficiently organized schools and thus aid in meeting what has, up to the present time, been the chief danger to the final success of the week-day movement.

Final justification for any program must be sought in the realm of social values. If the release of public school time results simply in the giving of more instruction of a type long since rejected by the more progressive public schools, the future of the movement is doomed. In a number of communities this would seem to be the case. In general, however, there is evidence of progress.

Taking the schools as a whole, there has been a very definite evolution of aims, organization, and administration which promises to continue. Because of the variability and complexity of the factors involved, the means of improvement necessarily vary according to local conditions, and much that would be true of one

[1] See Diagram VI.

community would not be true of another. Organization and teaching methods must not be too far beyond those to which the people are accustomed or they will not take root and grow. Current practice, the location and distribution of churches, variety of religious prejudices in the community, indifference of parents, and the availability of suitable leadership, must always be primary conditioning factors in any program. Nevertheless, there are a number of conclusions growing out of this study which point the way to improvement and have a more or less universal application.

II. Since final justification for any program rests in social values, greater attention should be given to determining social needs. This means a definite constructive survey of the local needs and the materials at hand to meet them. Without such a survey there can be little ground for hope that the means devised will produce the results desired. There is every reason to believe that such a program will lack directness of aim and efficiency in operation.

III. Programs must be carefully planned with a view to obtaining results over a long period of years. The majority of persons in the United States are ignorant of the main facts concerning religion. If it is true that religion can function only through the lives of individuals, the social whole can be modified only as education removes the spiritual illiteracy.

IV. Emphasis is being shifted from the idea of personal righteousness to that of social service. Since the only life we live is a social life, and man defines himself in his social relationships, this tendency should be encouraged.

V. Greater emphasis should be placed on the educational activities of the church; for, in the final analysis, the real function of the church is, through education, to prevent the need for "salvage."

VI. Religious educators must aim to develop and correlate all the educational agencies of the community in the common task of integrating life experience and bringing about conditions which will enable the individual to become what he is capable of becoming.

VII. There is no evidence of a special process of learning in the realm of attitudes and ideals. In these realms the child learns in much the same manner as he learns arithmetic and as the kitten learns to play with the ball of yarn, through conditioning of response, that is, through the development of prejudices and loyalties. Greater attention must therefore be given to the study of the laws of learning and their application to instruction in the emotional realm; in the development of adequate attitudes and ideals.

VIII. Just what methods are to be followed in religious education is a matter which only further experience can determine; but there are certain things that stand out clearly at the present time.

1. In the past, the methods of the church school have not been such as to commend themselves from an educational standpoint. On the one hand, teaching has been informational or catechetical, and on the other, it has resulted in supervised amusement, industrial education, or aimless discussion.

2. Adequate religious education presupposes both theory and practice in moral living. There are those who propose to give systematic ethical instruction, courses in morals, in manners and in civics. Others advocate indirect teaching through the maintenance of high moral tone in the school, through strong traditions, athletics, the project method, and student self-government. But neither seems adequate alone. Theory leads into practice in the realms of morals just as surely as in the realm of scientific invention.

Dr. Palmer thought too early analysis of the rightness and wrongness of one's actions to be unwholesome. He says:

> We still must acknowledge that conscientiousness has certain grave defects when exalted into the position of a guide. Large tracts of life lie altogether beyond its control; [and] I declare, at times, when I see the ravages that conscientiousness works in our New England stock, I wish these New Englanders had never heard moral distinctions mentioned. Better their vices than their virtues. . . . It is far from absurd to insist that a young man have a nature before he undertakes to analyze it. . . . By exposition of holy laws they are not nourished, but enfeebled. What they need is right habits, not an understanding of them, to become good persons rather than to acquire a critical acquaintance with goodness.[1]

[1] George Herbert Palmer, *Ethical and Moral Instruction in Schools*. Selected and assembled.

But it is not proposed to have courses in religious education lead to introspection. Such courses should lead to a better understanding of the universe and should be frankly a means of conditioning individual response through the presentation of certain ideals of conduct and the cause and effect relationships involved in the various types of human society: through aiding in the development of prejudices and attitudes conducive to social welfare. Introspection can be avoided in so far as right conduct may be made habitual through practice in living and the development of attitudes and ideals which are in harmony with individual and social well-being.

As some one has said, happiness and character are two things that are best found by not seeking them directly. Both come through consistent living in the light of purpose — constantly seeking to enlarge the scope of understanding of one's environment as a basis for greater rationality in conduct — not through introspection. One forgets himself as right habits become habitual. Introspection leads to a disintegration of energies which reminds us of Mrs. Wiggin's famous rhyme:

> The centipede was happy quite,
> Until the frog for fun,
> Said "Pray, which leg comes after which?"
> Which wrought his mind to such a pitch,
> He lay distracted in a ditch,
> Considering how to run.

Systematic religious instruction, therefore, must stand in the same relation to conduct that the study of physics bears to the performance of the electrical expert. It must teach the great facts concerning the cause and effect relationships in human association as these have been developed in the experience of the race. It must develop prejudices and ideals capable of functioning throughout life as a background against which to evaluate new situations as they arise. Theory passes over into practice. Both systematic instruction and incidental training are needed to give religious significance to the activities of life.

IX. Reëvaluation of subject-matter is an important need at the present time. Social conditions are constantly changing and subject-matter must be evolved with reference to the ever-chang-

ing needs. The relative value of different attitudes and ideals should be determined and courses of study developed which tie up with present social and economic conditions and find direct application in the age groups affected.

X. Modern schoolroom equipment, maps, and materials suited to the developmental type of lesson are lacking in most week-day church schools and should be provided.

XI. A few communities are employing professionally trained teachers of religious education. Programs should be arranged so as to provide continuous use of the teacher's time throughout the public school day. This will make it possible to employ full-time, professionally trained teachers and do away with the necessity of securing large numbers of person for part-time work with little regard to their professional training.

XII. The range of public school relationships varies with community situations.

1. Present programs are not as a whole making proper use of the time released by the public school. However, the movement is young and there are a few very efficient programs in operation. In the interest of the future of the week-day religious education movement as well as for the safeguarding of public welfare, public school boards of education should refuse to release time until convinced that a program has been evolved which is in accordance with the best educational principles and which promises to provide instruction the academic standing of which is at least as high as that secured in the public school. In no case should public school officials release time at the mere insistence of church organizations.

2. The granting of credit is incidental to the main problem. (*a*) In the high school, it is a powerful factor in determining the enrollment and should be sought where the work done justifies the granting of credit. A number of colleges are willing to accept credit in Bible study and it is only a matter of time before week-day religious programs will receive recognition. The present lack of academic standing of such courses is due to the low standards generally found. If standards are raised, the problem of credit will be simplified and adjustments made. (*b*) In the elementary

school the general standing of the religious instruction will be raised if grades are placed on the report card and sent to the parents. The pupil should not find it necessary to lose any work required for promotion at the end of the term.

3. The use of public school property is a doubtful expedient at best. In Ohio where it is legally permissible to use such property for other than school purposes, a number of programs have been expanded and developed more advantageously than would have been possible through the use of church property.[1] Such use of property is not legal in a number of states and is questioned in the majority of the others.

XIII. Community welfare demands the highest type of organization the local situation justifies.

1. The individual church type, if a necessary step, should be but a temporary expedient, a step toward coöperative activity involving at least intercommunity coöperation through denominational boards, and in communities having more than one denomination represented, the looser type of coöperative organization known in this study as the Individual Church Coöperating Type. (See Diagram VII.) This latter type is too loose to permit efficient or economical operation, and under such organization, each church goes its own way, formulating aims and using methods quite inferior to those which would be possible under a coöperative enterprise.

2. Type III organization discussed in Chapters IV and V is the highest form in successful operation to-day, but it is not necessarily the final form. More representative community control is desirable and in the near future steps should be taken to secure such representation.

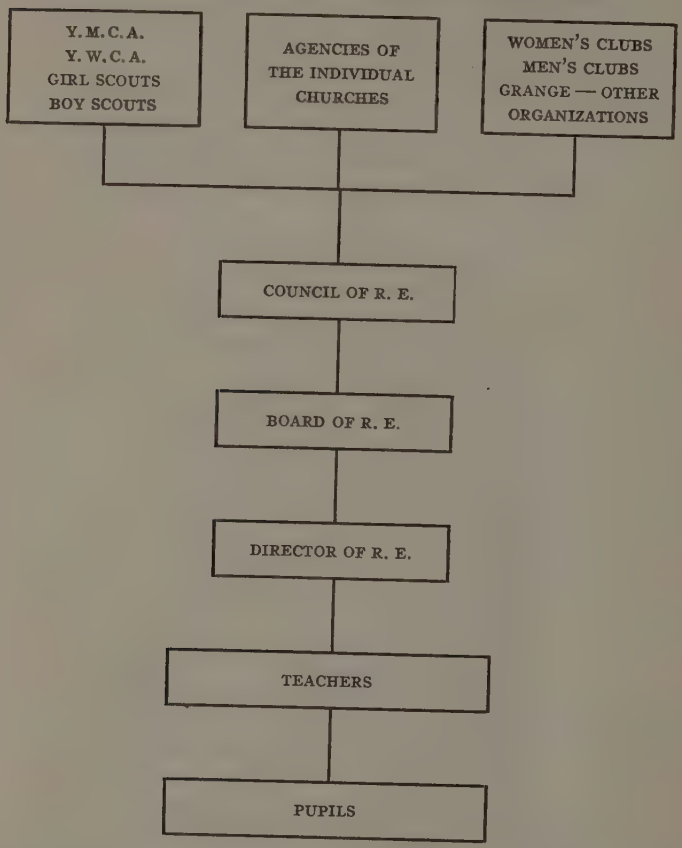
Diagram X, which is a modification of Diagram IX, shows the relationships which should exist in such a program.

Community programs, without a direct placing of responsibility, or the assumption of specific responsibility for proportionately fixed amounts by designated organizations, especially by the churches, do not promise permanency.

[1] Two out of four schools in Cleveland, fifteen out of twenty-two classes in Delaware, and the majority of classes in Mansfield and Van Wert meet in public school buildings during public school hours.

DIAGRAM X

RELATIONSHIPS WHICH SHOULD EXIST IN THE ADMINISTRATION OF A MODIFIED FORM OF THE COMMUNITY TYPE OF ORGANIZATION



XIV. Final responsibility for financial support of religious educational programs rests with the churches. The time may come when ministers can be dispensed with and the costly systems of church institutions can be abandoned in favor of a public school which touches life at all points, thoroughly integrating it. The programs in Gary and Toledo seem to be moving in this di-

rection. But it is hardly to be expected that the public school can for a long time become so diverse in its contacts with the individual, in the process of aiding him in coming to an understanding of his environment, that religious differences shall entirely disappear. It is to be hoped that the spirit of toleration may increase, that life lived in the group may receive renewed emphasis in all educational aims; that the spiritual heritage of the race may be preserved and developed in the attitudes and ideals of individuals and nations to the end that men may dwell together in a great human brotherhood. Week-day religious programs which emphasize practical every-day religion are indications of progress, and although the distance to be travelled is great, and the prospect of final achievement seems decidedly dim, there is no other road. The spiritual heritage of the race, as part and parcel of the social heritage, can be preserved, improved and transmitted only as use is made of the educative process; only through the conditioning of the responses of the individuals who make up the social whole.

A Final Warning

There is danger, lest, while seeking to uplift individuals and groups, the week-day religious education movement, through the use of public school time, shall become a menace threatening the perpetuity of democratic government. And we do not have to seek far for evidence. Interviews, questionnaires, and letters reveal the intent of religious leaders who, failing to secure the release of time for religious education, or feeling that there is some discrimination in the time set aside or the encouragement given pupils, say or indicate in writing that there is to be an election of new members to the Board or the appointment of a new Superintendent and that things will be different another year. A superintendent, either by accident or intent, may place required subjects at such times as to cause conflicts. He may feel that time should not be released until the church school has developed better leadership and has demonstrated the seriousness of its purpose through a more adequate use of the time reserved on Sunday. Immediately the religious interests of the community are inclined

to regard him as hostile to their program and are apt to set about trying to secure a person favorable to closer coöperation between church and public school. Valuable as present experiments seem to be, we should not be blinded to the danger resident in the situation.

Dr. Athearn, speaking in Des Moines, in November 1925, before large audiences of teachers, said that he looked forward to the time when there would be three church schools across the road or adjacent to every public school house. If we find public school officials subject to criticism and perhaps to loss of position under conditions incident to present programs, what would be the result of such an institutionalizing of these agencies? Sectarian religious strife and attempts at ecclesiastical control of schools supported by public taxation would be inevitable. One wonders why, if it should be possible to reduce the number of competing sects, from a number more than 200, to 3, why we should not consider the possibility of even further reduction. It is well to proceed cautiously.

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